

A DESCRIPTIVE GRAMMAR OF THE KHATRI DIALECT

by

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CONTENTS

	Pages
Acknowledgements	i
I. <u>INTRODUCTION.</u>	
1.1. General	2
1.2. The basis of study	2
1.3. The people and the place	3
1.4. Occupation	4
1.5. Social and Religious customs	5
1.6. Food.	7
1.7. Language	8
1.8. The nature of the study	10
1.9. The Informant	11
1.10. The data	12.
II. <u>PHONOLOGY</u>	
2.1. Phonemic inventory	14
2.1.1. Vowels	14
2.1.2. Consonants	14.
2.1.3. Minimal pairs for illustration	15
2.2. Description of Phonemes	22
2.2.1. Vowels : Sub-System I	22
2.2.2. Vowels : Sub-System II	25
2.2.3. Consonants	27
2.2.3.1. Voiceless unaspirated occlusives	27
2.2.3.2. Aspirated counterparts of 2.2.3.1.	29

2.2.3.3.	Voiced counterparts of 2.2.3.1.	29
2.2.3.4.	Aspirated counterparts of 2.2.3.3.	31
2.2.3.5.	Fricatives	32
2.2.3.6.	Nasals	33
2.2.3.7.	Laterals	35
2.2.3.8.	Flap	35
2.2.3.9	Frictionless continuants	36
2.2.4.	Nasalization	37
2.2.5.	Word-juncture	37
2.3.	Distribution of phonemes	39
2.3.1.	Vowels	39
2.3.2.	Consonants	39
2.3.3.	Consonant clusters	42
2.3.3.1.	General remarks	42
2.3.3.2.	Classification of consonant clusters	42
2.3.3.3.	Two-consonant-clusters	42
2.3.3.4.	Three-consonant-clusters	58
III	<u>MORPHOLOGY</u>	
3.0.	Introductory remarks	62
3.0.1	General structure of the dialect	65
3.0.2.	The concord relationship.	65
3.0.3.	Morphological processes employed	66
3.1.	Substantives	67
3.1.0.	General remarks	67
3.1.1.	Sub-divisions of substantives	67

3.1.1.2.	Group No. 1.	67
3.1.1.2.	Group No. 2.	68.
3.1.1.3.	Number suffixes	69
3.1.1.4.	Morphophonemic changes before the plural morpheme	69
3.1.1.5.	The oblique suffix	71
3.1.1.6.	Increments	72
3.1.1.7.	Case suffixes	74
3.1.1.7.1.	Accusative case	74
3.1.1.7.2.	Instrumental case	75
3.1.1.7.3.	Dative case	75
3.1.1.7.4.	Locative case	76
3.1.2.	Pronouns	78
3.1.2.0.	General remarks	78
3.1.2.1.	chart of personal pronouns	78
3.1.2.2.	Morphophonemic changes before fender suffixes	79
3.1.2.3.	Number	80
3.1.2.4.	Cases	81
3.1.2.5.	Stem Morphemes	83
3.1.2.6.	Oblique suffix	84
3.1.2.7.	Increments	85
3.1.2.8.	Case suffixes	84
3.1.2.9.	Interrogative pronoun	86
3.2.	Adjectives	87
3.2.0.	General remarks	87

3.2.1.	Group No. 1.	87
3.2.1.1.	Number	88
3.2.1.2.	Morphophonemic changes before plural morpheme	89
3.2.2.	Group No. 2.	90
3.2.3.	Oblique morpheme	92
3.2.4.	Items used as adjective and substan- tives.	94
3.2.4.1.	Third personal pronouns used as adjectives	95
	Table showing the Gender suffixes	98
	A list of plural allomorphems	99
	Oblique Morpheme	100
3.3.	X Adverbs	101
3.4.	Verbs	103
3.4.0	General Remarks	103
3.4.1.	Class I Finite Verbs	103
3.4.1.0.	Paradigmatic sets of the root / ho / - 'to be'	104
3.4.1.1.	Present Indefinite	104
3.4.1.2.	Present continuous	105
3.4.1.3.	Past Indefinite	106
3.4.1.4.	Past continuous	107
3.4.1.5.	Perfect	107
3.4.1.6.	Pluperfect	108
3.4.1.7.	Future	109
3.4.1.8.	Imperative	110
3.4.1.9.	Morphophonemic rules	110

3.4.2.	Infinitive verbs forms	115
3.4.2.1.	Infinitives	115
3.4.2.2.	Present infinitive	115
3.4.2.3.	Past infinitive forms (or Gerunds)	116
3.4.2.4.	Obligatory verbal forms	117
3.5.	Derivation	118
3.5.0.	General Remarks	118
3.5.1.	Types of derivatives	118
3.5.1.1.	Adjectives	119
3.5.1.2.	Substantives	127
3.5.1.3.	Adjective and substantive from verbal bases	128
3.5.1.4.	Verbs from verbs	129
3.5.1.5.	Adverbs	130
3.5.1.6.	Numeral from numerals	132.
3.6.	Sample text with Grammatical Analysis	136

APPENDIX I - TEXTS

	Introductory remarks	146
<u>Texts :</u>		
1	Maru Kaṇi	148
2	Upkarnu Phed	151
3	Tərselu Kawlo	153
4	Dəyalu Raḷo	154
5	Səbbiti Upyognu Kon	156
6	Simpi ɛni Tope	158

7	Neri eni Bokdyo	159
8	Celak Kawlo	162
9	Billadi eni Undro	163
10	Did Pedit	165
11	Nari	167
12	Lakda Todnaro	170
13	Dananu Kheredi	172
14	Celak Buddi	175
15	Upkarnu Phed	178
16	Serkes	183
17	Caknanu Bajar	187
18	Paninu Kal	189
19	Desranu Senn	194
20	Peswe Begican Bhet	199
21	Solapurne Frewas	205

APPENDIX II

1	Introductory Remarks	211
2	Khatiri-English Vocabulary	213

APPENDIX III

1	Bibliography	274
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- L. G. Joshi.

I

INTRODUCTION

I. INTRODUCTION

1.1. General :

One of the many pressing problems of Indian Linguistics to-day is to try to save the fast vanishing rich traits and peculiarities of the innumerable speech habits present over India's vast regions.

As it is rightly pointed out in one of the resolutions passed by the Conference of Linguists held in Poona in 1958, "Dialect studies and dialect geography should be given top priority, since the material forming basis of these studies is fast vanishing".

1.2. The basis of study :

The present study is based on the speech of the 'Khatris' (or 'Kshatriyas') of Hubli in Dharwar District (Mysore State).

The speech is called khatri, phonemically / khetri / after the name of the people who speak it. It is also called 'Pattegari' / pəṭṭegari / or 'Patwegari' / pəṭwegari /, as the people are also called 'Pattegars' or 'Patwegars' in Karnatak.

1.3. The people and the place :

Khatris, also known as 'Pattegars' or 'Patwegars' belong to the 'Somavansa Sahasrarjun Kshatriya' community.

"They numbered (in 1901) about 6,164 including 2,990 males and 3,174 females. They are said to have originally come from North Gujrath about two hundred years ago in search of work. These people are now found in West Khandesh, Nasik, Poona and North Karnatak. But they chiefly reside in the Dharwar District (Mysore State). Once in every four or five years a 'Bhat' or a geneologist from 'Mandavagad' visits this area to record the births and deaths which have taken place in each family since his last visit".¹

The Khatris have peculiarity in their proper names and surnames.

The names in ordinary use among men are 'Narsingsa, Krishnasa, Ramakrishnasa, Tuljasa, Laxmansa, Ramasa, Devendrassa' etc. and among women 'Ambabai, Nagubai, Tuljabai, Renukabai' etc. To every proper name of men they add 'sa' corresponding to the Marathi 'Pant' or 'Raw' and 'Ray' or 'Raw' in Kannada.

1. "The tribes and castes of Bombay" - Vol. III
By R. E. Entho Ven.

The surnames are generally based on their places and ancestors. The following surnames are peculiar, 'Kabadi, Pujari, Ladwa, Merwade,' etc.

Like Brahmins they have different clans (गोत्र) and 'sakhas'.

The Kshatriya or Pattegari community is a backward community though some are now well placed. Educationally also most of the people are backward. Only few are well educated.

1.4. Occupation :

Originally the main occupation of these Kshatriyas might have been warfare. But after they migrated from North Gujrath and settled in different parts of India, their occupation also changed. They might have started doing other work. "The Pattegars make silk threads for necklaces and other head, hand and waist ornaments. They prepare different ornaments by stringing and fixing gems or beads on silk threads. They also make silk waist cords called ('uḍadara' (in Kannada) or) 'Kaṭdoras' (in Marathi) by which some boys of high caste fasten their loin cloth".¹ Because of

1. "The tribes and castes of Bombay" - Vol. III
by R. E. Entho Ven.

their profession viz. dealing in silk, they might have got the name 'Patwekari's' (Sk. Patta-karah) and Patwegars or Pattegars.

However, as the wearing of these silk ornaments has become out of date, with the advent of new fashions and as there is no demand for the silk ornaments, many of them have now taken to weaving, e.g., ^{at} Ilkal, Bagalkot and Guledgad of Bijapur district and at Hubli, Gadag and Gajendragad of Dharwar District we find many weavers of this community. Some of these Kshatriyas are musicians also e.g. Shri. Arjuna Nakod of Hubli is one of the famous musicians.

1.5. Social and Religious customs :

The khatriyas follow all most all the religious and social customs of the Brahmins.

The marriage and other social customs also closely resemble those of the Brahmins. They have all the purificatory rites. (संस्कार)

They celebrate the thread ceremony of their boys before they are ten years old. Usually a Brahmin priest is invited to perform these rites.

After the important social and religious

ceremonies in a family all the family members visit the shrine of Ambabai at Tuljapur in Sholapur District or Renuka at the Yellamma Hill near Saundatti in Belgaum district. Some people perform the marriage ceremony at Tuljapur only. During the important social and religious functions they arrange a ^{grand} feast to the members of their community. At Hubli, very recently, they have formed a society of their own and help poor students by giving scholarships and books and slates. They have their own bank also at Hubli. They arrange the mass marriage ceremony at the Tulja Bhavani temple, Dajiban Pet, Hubli. Many of the poor people take the benefit of this arrangement. I had the pleasure of seeing one of such marriage ceremonies on a mass scale. It is a good sign of social reform.

Religion : These Kshatriyas are by nature very religious. They worship all the usual local gods and goddesses. However, their chief family diety is the Jagadamba of Tuljapur. "They believe her to be an incarnation of their patroness, the goddess Ingalaj, who is said to have saved them from the destructive axe of the Kshatriya - slaying god Parashurama"¹. They keep the image of Ambabai at home and worship it daily. They often keep the image of 'Yellamma' also in their houses. They visit the shrine of Ambabai at Tuljapur almost every

1. "The tribes and castes of Bombay" - Vol. III

year. (Refer to ^{the} Text No. 21 'Sholapurne Prewas'). Some of them are also the staunch devotees of the Vithoba of Pandharpur (in the Maharashtra State) and visit the shrine of Vithoba every year on the Ashadhi or Kertiki Ekadashi.

These Kshatriyas observe all most all Hindu vows, fasts and feasts. They observe fast on the Ekadashi (11th day) day in the bright half of the months of Ashadha and Kartika. They also observe fast on the Mahashivaratri day.

Being a martial race these people are the worshippers or devotees of 'Shakti'. They are by nature religious minded people. They perform the puja everyday. They celebrate almost all the festivals that the Brahmins celebrate. However, the 'Dasara' is the most important festival to these people. They celebrate the whole Navaratra festival with great enthusiasm. (The details are given in ^{the} Text No. 19 'Dasranu Senn').

1.6 Food :

They are non-vegetarians. "They eat flesh fish and drink liquor". In fact they cut the ram (bakra) on the Durgastami day (8th day) in Navaratra and offer the flesh and liquor to the goddess Jagadamba. Naturally

afterwards they partake the same as 'prasada'.

Though non-vegetarians, they are puritanic to some extent. For, I am told, they eat the flesh of either sheep or ram only. They never eat the flesh of any other animal.

In recent days, some of them have become almost vegetarians. They take flesh and liquor only in Navaratra or whenever it is offered to their family diety.

Conclusion : "Patwegars are a caste of silk weavers, who speak a mixture of Mahratti (Marathi), Guzarati and Hindi. They worship all Hindu dieties, especially energy under the name of 'Shakti' to which a goat is sacrificed during the Dasara festival. After the sacrifice the family of Patwegars partake of the flesh. Their women are generally handsome but lose their beauty from early marriage and precocity".¹

1.7. Language :

Khatri or Pattegari is purely a spoken language. It is a dialect of Gujarati, as it has some similarity in the phonological and morphological features with the

1. "The Mysore Tribes and Castes" Vol. IV.
By H. V. Nanjundayya and L. K. Anant-krishan Iyer.

standard Gujarati. However, many Marathi, Hindi and Kannada words have crept in. The following remark of Mr. R. E. Entho Ven is very interesting. He says, "Their home tongue is currept Gujarati. Several Marathi and Hindustani words have crept in. In Bijapur they speak a mixture of Gujrati, Marathi and Hindustani. Thus 'tell me what is the matter' would be 'majkur kay che te bolo'. The first two words are Marathi, the second two Gujrati and the fifth Hindustani. Some of their phrases such as 'I will come', 'avach saoni' can hardly be traced to any of these three languages".¹

The dialect as it is spoken to-day in Dharwar district is a mixture of Gujrati, Marathi,xx Hindi and Kannada. This dialect is on the verge of extinction as most of the native speakers are now-a-days speaking the respective regional language.

According to Dr. Grierson 'Khatri' or 'Patwegari' is the same as 'Pat-nuli', a dialect of Gujrati, spoken by the silk weavers in the Deccan. But I have not heard the name 'Patnuli' being used by the silk weavers in Hubli and Dharwar".²

-
1. "The Tribes and Castes of Bombay" Vol.III (Page 224)
 2. (a) "--- In the Deccan the dialect of the silk weavers is called 'Pat-nuli' or 'Patwegari' and is a form of Gujrati" (Page 294.
 - (b) "Pat-nuli' also called 'Saurastri' and 'Khatri' is the language of the silk-weavers of the Deccan and Madras".
 -- From "Linguistic Survey of India" Vol.IX
 Pt. II - by Dr. Grierson.

1.8. The nature of the study :

The present study is the analysis of the speech as recorded with the help of an informant. It is restricted to the description of the phonology and the morphology of the speech as recorded with the help of an informant and checked with the material recorded on the tape. Intonation is left out of this study.

The whole study is divided into three chapters and two appendixes.

Chapter I : Introduction

Chapter II : Phonology. This deals with the phonemes, their description and distribution and such other matters.

Chapter III : Morphology.

This consists of discussion on the grammatical system of the speech. Description of the derived and inflexional forms is given with the necessary examples.

The last two appendixes form the illustrative material.

Appendix I : Texts.

Some texts ~~xxx~~ from the data are given in the phonemic script. The texts are selected in such a way as to give a good representation of the structure of the speech. The translation is given after every text.

Appendix II : Khatri-English Vocabulary.

About 2000 Khatri words are given with their meaning and grammatical status. The words are arranged in an alphabetical order.

1.9. The Informant :

As very few people speak only this dialect at home, it was really very difficult for me to find a suitable informant required for the present study.

Before getting the present informant, Shri. Pujari, I had two more informants - one from Gadag (now settled at Dharwar) and the other from Gadgag (but now settled in Poona). But in a short time I observed that their speech has been very much influenced by Kannada and Marathi languages respectively, as they speak those languages also at home.

When I was in search of a suitable informant, who speak only this dialect at home, luckily I met Shri. K. N. Pujari at Poona. Shri. Pujari is a native of Hubli, but now he stays in Gharपुरi near Poona. He speaks only this dialect at home. Hence his speech is not influenced by Kannada or Marathi. Shri. Pujari knows, besides his mother tongue, Kannada, Marathi and Hindi. More information about his family, education etc. can be obtained from

the text - No.1. 'Maru kani'

1.10. The Data :

The present work is based on the data collected in about five to six months work with the informant.

The data consists of about 2000 words, 300 simple sentences, several phrases and about 25 texts and a number of paradims.

This thesis presents all the details about the phonology and morphology of the speech.

As the Khatri dialect is purely a spoken language, the scientific recording and analysis of the same, will throw a useful light on the structure of one of the dialects of India. It represents a new contribution to the linguistic research.

The material in the vocabulary will be useful for comparative study with other dialects. The morphological analysis will behelpful for comparative studies in the field of historical linguistics.

The collection of the material as well as it's descriptive analysis is done, as far as I am aware, for the first time.

II

PHONOLOGY

II PHONOLOGY

2.1 There are in all fortythree phonemes in this dialect. They consist of eight vowels, thirtythree consonants, nasalization and word-juncture.

2.1.1 Vowels :

The vowel system of this dialect has two sub-systems as shown below :-

Inventory of Vowel Phonemes.

<u>Sub-system I</u>			<u>Sub-system II</u>	
i	e	u	i:	u:
ə	a	o		

The reason for setting up the two sub-systems will be given in section 2.2.2.

2.1.2 Consonants :

The following is the inventory of consonant phonemes.

p	t	ṭ	c	k
ph	th	tḥ	ch	kh
b	d	ḍ	j	g
bh	dh	dḥ	jh	gh
	s	ṣ	ś	h
m	n	ṇ		ŋ
	l	ḷ		
	r			
W			y	

Nasalization : / ~ /

Word-juncture : / # / (indicated by space)

2.1.3. Minimal pairs for illustration :

These phonemes are set up on the basis of the distinctive contrast found in various utterances of this dialect. A few items showing minimal contrast are given for illustration :

Vowels :

/ i e u o /	
/ ik /	'to sell'
/ ek /	'one'
/ piṭ /	'four'
/ peṭ /	'belly'
/ puṭ /	'back'
/ khali /	'empty'
/ khale /	'down'
/ beṭi /	'daughter'
/ beṭe /	'daughters'
/ beṭo /	'son'
/ miṭtu /	'sweet'
/ moṭtu /	'big'
/ saḷi /	'sister-in-law'
/ saḷo /	'brother-in-law'

/ i a /

/ bhit /	'Wall'
/ bhat /	'boiled rice'
/ beṭi /	'daughter'
/ beṭa /	'sons'
/ kil /	'joints'
/ kal /	'yesterday'
/ ciknu /	'fat'
/ caknu /	'vegetable!'

/ e a /

/ deḷ /	'to grind'
/ daḷ /	'cereal'
/ keḍi /	'butter-milk preparation'
/ kaḍi /	'stick'

/ a u /

/ aṭ /	'eight'
/ uṭ /	'to stand up'
/ sat /	'seven'
/ sut /	'yarn'
/ kutru /	'dog'
/ kutra /	'dogs'

/ a o /

/ paɐ /	'five'
/ poɐ /	'to reach'
/ ghodɔ /	'a horse'
/ ghoda /	'horses'
/ kan /	'ear'
/ kon /	'who'
/ chɛkro /	'boy'
/ chɛkra /	'boys'

/ u ɔ /

/ bhuk /	'hunger'
/ bhɔk /	'to stab'

Consonants :

/ p ph /

/ pi /	'to drink'
/ phi /	'aunt'
/ pul /	'bridge'
/ phul /	'flower'

/ p b /

/ pap /	'sin'
/ bap /	'father'
/ paṭli /	'small wooden seat'
/ baṭli /	'bottle'

/ ph bh /

/ phuk /	'to blow' (air)
/ bhuk /	'hunger'

/ p bh /

/ pat /	'leaf'
/ bhat /	'boiled rice'
/ peṭ /	'belly'
/ bheṭ /	'to meet'

/ t d /

/ teḷ /	'to fry'
/ deḷ /	'to grind'
/ tis /	'thirty'
/ dis /	'day'
/ peṭli /	'a delicate lady'
/ beḍli /	'change'

/ wat / 'speech'

/ wad / 'to grow'

/ t t /

/ tak / 'butter milk'

/ tak / 'to throw'

/ wat / 'speech'

/ wat / 'way'

/ kat / 'catechu'

/ kat / 'to cut'.

/ t d /

/ kat / 'to cut'

/ kad / 'to take out'

/ d dh /

/ dad / 'jaw'

/ dhad / 'to send'

/ d d /

/ pad / 'fart'

/ pad / 'to fell'

/ c ch /

/ cal /	'conduct'
/ chal /	'bark of a tree'

/ c j /

/ ca /	'tea'
/ ja /	'to go'
/ ac /	'flame', 'heat'
/ aj /	'to-day'

/ k kh /

/ kando /	'onion'
/ khando /	'shoulder'
/ ka /	'what'
/ kha /	'to eat'

/ k g /

/ kay /	'what'
/ gay /	'cow'
/ kepp /	'cup'
/ geppe /	'quietly'
/ kal /	'yesterday'
/ gal /	'cheek'

/ g gh /

/ gal /	'cheek'
/ ghal /	'to pour'

/ k gh /

/ kam /	'work'
/ gham /	'sweating'

/ s ś h /

/ sat /	'seven'
/ śat /	'honey'
/ hat /	'hand'
/ sew /	'hundred'
/ hew /	'I'

/ m n /

/ kam /	'work'
/ kan /	'ear'

/ n ṇ /

/ mon /	'mind'
/ mṇ /	'mound'

/ l ḷ /

/ mulo /	'corner'
/ muḷo /	'raddish'

/ sal /	'row'
/ saɭ /	'school'
/ gal /	'cheek'
/ gaɭ /	'to sieve'

2.2. Description of Phonemes :

2.2.1. Vowels : Sub-system I :

/ i / has four allophones all of which are high front unrounded. It is long in final syllables and monosyllables ending in single consonants and has an audible y - glide initially. Elsewhere it is short.

/ i / : / yɪ, ʏi:, i:, i /

Examples :

/ ik /	(yɪ:k)	'to sell'
/ ɪcar /	(yɪca:r)	'to ask'
/ ɪbbenni /	(yɪbbenni)	'dew'
/ lik /	(li:k)	'to get'
/ barik /	(bari:k)	'small'
/ miɭaw /	(miɭa:w)	'to get'
/ ghi /	(ghi:)	'ghee'
/ maki /	(maki:)	'fly'
/ cikki /	(cikki:)	'star'

/ e / has three allophones all of which are mid front unrounded. Before a consonant cluster it is short and has an audible y - glide initially. Elsewhere

it is long.

/ e / : / ^ye, e, e: /

Examples :

/ eɪ /	(^y e:l)	'time'
/ ek /	(^y e:k)	'one'
/ ekto /	(^y ekto:)	'alone'
/ kes /	(ke:s)	'hair'
/ beɪto /	(be:to:)	'son'
/ dek /	(de:k)	'to see'
/ beɪte /	(be:te:)	'daughters'
/ te /	(te:)	'they'
/ de /	(de:)	'to give'

/ e / has two allophones both of which are mid central unrounded. It is long in final syllables and short elsewhere.

/ e / : / e, e: /

Examples :

/ əni /	(əni:)	'and'
/ əmma /	(əmma:)	'mother'
/ bamen /	(bame:n)	'a brahmin'
/ kember /	(kembe:r)	'waist'
/ hetti /	(hetti:)	'elephant'

/ a / has two allophones both of which are low central unrounded. It is long in final syllables

and short elsewhere.

/ a / : / a a: /

Examples :

/ aj /	(a:j)	'to-day'
/ aram /	(ara:m)	'rest'
/ pat /	(pa:t)	'leaf'
/ hewa /	(hewa:)	'air'
/ emma /	(emma:)	'mother'

/ u / has four allophones all of which are high back rounded. It is long in final syllables and has an audible w - glide initially. Elsewhere it is short.

/ u / : / ^wu, ^wu:, u:, u /

Examples :

/ ut /	(^w u:t)	'to stand up'
/ usuk /	(^w usu:k)	'sand'
/ unni /	(^w unni:)	'wool'
/ pul /	(pu:l)	'bridge'
/ kapus /	(kapu:s)	'cotton'
/ kutru /	(kutru:)	'dog'

/ o / has three allophones, all of which are mid back round. Before a consonant cluster it is short and has an audible w - glide initially. Elsewhere it is long.

/ o / : / ^wo, o, o: /

Examples :

/ ok /	('o:k)	'to ommit'
/ ot /	('o:t)	'to pour'
/ botku /	(botku:)	'finger'
/ dolo /	(do:lo:)	'eye'
/ thodgi /	(thodgi:)	'branch'

2.2.2. Vowels : Sub-system II :

Before describing the two vowels in the second sub-system, a few words are necessary as to why the two sub-systems are set up in vowel phonemes.

Long vowels and short vowels were considered to be allophones according to the description of the vowels of the first sub-system. This situation is only true for the most part of the data. There are a limited number of items in which (i) and (i:), (u) and (u:) do contrast. Instead of setting up long vowels (i: u:) as phonemic throughout the language by making use of the criterion 'once a phoneme always a phoneme', frequency of occurrence is also taken as a criterion to group allophones into phonemes.* The following table and comments thereon make the above statement clear:

* See 'Frequency and Phonemics' by G. H. Fairbanks.

I	II	III
In final syllables	C-VCV (C)	Elsewhere
i: u:	i u	i u
	i: u:	
	in a very small number of items.	

The (i:, u:) of I and the (i, u) of II and III are grouped into / i u / respectively. The (i:, u:) of II is considered to belong to separate phonemes / i: u: / respectively.

"The chief merit of this analysis adopted above is that it is realistic. It does not try to eliminate contrasts, though they occur in a single item. At the same time it gives due cognizance to the fact that the sounds which contrast in a limited number of items or environments are for the most part in non-contrastive distribution. In doing so, the analysis allows overlapping phonemes and thus seems to go against the criterion of phonetic similarity, which, after all, has never been the strongest pillar of language analysis".*

Examples:

/ i: / is high front unrounded long vowel.

/ u: / is high back rounded long vowel.

Examples:

/ gu:gi / (gu:gi:) 'awl'

* See 2.3.1.6 of 'A Descriptive Grammar of Kharīa' by H. S. Biligiri.

/ mu:lo /	(mu:lo:)	'corner'
/ pu:ja /	(pu:ja:)	'worship'
/ su:rew /	(su:reɹ)	'to sleep'

2.2.3. Consonants :

All consonants when final have an optional release (not shown in the phonetic transcription) especially so if they are second members of final clusters.

2.2.3.1. The consonants of the first row are voiceless unaspirated fairly tense occlusives.

/ p / is a bilabial stop.

/ pipo /	(pipo:)	'drum'
/ pul /	(pu:l)	'bridge'
/ kepaɭ /	(kepa:l)	'forehead'
/ dupar /	(dupa:ɹ)	'noon'
/ map /	(ma:p)	'measurement'
/ cup /	(cu:p)	'sharp'

/ t / is a dental stop.

/ tin /	(ti:n)	'three'
/ tak /	(ta:k)	'buttermilk'
/ chati /	(chati:)	'chest'
/ etɖu /	(etɖu:)	'liver'

/ khet /	(khe:t)	'field'
/ reget /	(rege:t)	'blood'

/ ɖ / is a retroflex post alveolar stop.

/ ɖaɖg /	(ɖaɖg)	'to hand'
/ boɖku /	(boɖku:)	'finger'
/ beɖo /	(be:ɖo:)	'son'
/ mənɖet /	(mənɖe:t)	'wrist'
/ ceɖot /	(ceɖo:t)	'good'

/ c / is a palatal affricate.

/ candoba /	(cando:ba:)	'the Moon'
/ coɖto /	(coɖto:)	'thief'
/ icar /	(^y ica:r)	'to ask'
/ inc /	(iñc)	'to choose'
/ mæceli /	(mæceli:)	'fish'
/ circ /	(circ)	'leopard'

/ k / is a velar stop.

/ kes /	(ke:s)	'hair'
/ kansi /	(kansi:)	'comb'
/ maki /	(maki:)	'fly'
/ śaka /	(śaka:)	'meat'
/ rak /	(ra:k)	'ashes'
/ lok /	(lo:k)	'people'

2.2.3.2. The consonants of the second row are aspirated counterparts of the corresponding consonants of the first row.

/ ph / :

/ phi /	(phi:)	'aunt'
/ phesaḍ /	(phesa:r)	'to deceive'

/ th / :

/ thaṭi /	(thaṭi:)	'plate'
/ theṇḍi /	(theṇḍi:)	'cold'

/ ṭh / :

/ ṭhes /	(ṭhe:s)	'to tumble'
/ ṭhodgi /	(ṭhodgi:)	'branch'

/ ch / :

/ chal /	(cha:l)	'bark of a tree'
/ chokri /	(chokri:)	'girl'
/ niccheḷ /	(nicche:l)	'fresh'
/ swacch /	(swacch)	'clean'

/ kh / :

/ kheru /	(kheru:)	'true'
/ khetik /	(khetik:)	'a butcher'

2.2.3.3. The consonants of the third row are voiced counterparts of the corresponding consonants of the first row.

/ b / :

/ bi _j /	(bi:j)	'seed'
/ be _t i /	(be:ti:)	'daughter'
/ əba _l /	(əba:l)	'sky'
/ səmber /	(səmbe:r)	'before'
/ jib /	(ji:b)	'tongue'
/ dab /	(da:b)	'to press'

/ d / :

/ diwo /	(diwo:)	'lamp'
/ dud /	(du:d)	'milk'
/ bedel /	(bede:l)	'change'
/ undir /	(undi:r)	'mouse'
/ gid /	(gi:d)	'song'
/ khod /	(kho:d)	'to dig'

/ d̥ / : has two allophones (d̥, r̥). (r̥) retroflex

flap occurs finally, intervocallically and after
or before non-homorganic consonants. (d̥) retro-
flex stop occurs elsewhere.

/ d̥ / : (r̥, d̥)

/ jha _{d̥} /	(jha:r̥)	'tree'
/ pe _{d̥} /	(pe:d̥)	'to fall'
/ ki _{d̥} o /	(ki:ro:)	'worm'
/ ke _{d̥} u /	(ke:ru:)	'bitter'

/ d̥er /	(d̥e:r)	'to fear'
/ eṇḍi /	(eṇḍi:)	'egg'
/ keḍḍi /	(keḍḍi:)	'bear'
/ dhunḍ /	(dhunḍ)	'to search'
/ j / :		
/ ja /	(ja:)	'to go'
/ junu /	(junu:)	'old'
/ rajo /	(rajo:)	'the king'
/ ejji /	(ejji:)	'grandmother'
/ aj /	(a:j)	'to-day'
/ sanj /	(sanj)	'evening'
/ g / :		
/ gay /	(gaɐ)	'cow'
/ giṇi /	(giṇi:)	'parrot'
/ ceḡoṭ /	(ceḡo:ṭ)	'good'
/ eḡḡoṭi /	(eḡḡo:ti:)	'ring'
/ poḡ /	(po:g)	'leg'
/ reḡḡ /	(reḡḡ)	'colour'

2.2.3.4. The consonants of the fourth row are aspirated counterparts of the corresponding consonants of the third row.

/ bh / :		
/ bhet /	(bhe:t)	'to meet'
/ bheyn /	(bhejn)	'sister'

/ dh / :

/ dhul / (dhu:l) 'dust'

/ dhay / (dhəi) 'curd'

/ ḍh / :

/ ḍhekəl / (ḍheke:l) 'to push'

/ ḍholko / (ḍholko:) 'small drum'

/ jh / :

/ jhaḍ / (jha:r) 'tree'

/ jhar / (jha:r) 'poison'

/ gh / :

/ gher / (ghe:r) 'house'

/ ghenṭi / (ghenṭi:) 'bell'

2.2.3.5. The consonants of the fifth row are fricatives.

/ s / is alveolar voiceless fricative.

/ sat / (sa:t) 'seven'

/ sonu / (sonu:) 'gold'

/ pasəl / (pase:l) 'behind'

/ resto / (resto:) 'road'

/ is / (i:s) 'twenty'

/ terəs / (tere:s) 'thirst'

/ ś / is a voiceless palatal fricative.

/ śat / (śa:t) 'honey'

/ śur / (śu:r) 'brave'

/ nekaśo /	(neka:so:)	'map'
/ eśekt /	(eśekt)	'weak'

/ ṣ / is a retroflex voiceless fricative. It occurs only in a few sanskrit loan words.

/ ṣaṇmukh /	(ṣaṇmu:kh)	'name of a God'
/ ṣetkoṇ /	(ṣetko:ṇ)	'hectagone'

/ h / is a voiced glottal fricative.

/ huli /	(huli:)	'tiger'
/ hetti /	(hetti:)	'elephant'
/ nhanu /	(nhanu:)	'small'
/ nhey /	(nheḷ)	'no'


2.2.3.6. The consonants of the sixth row are voiced nasals having the same point of articulation as the corresponding stops.

/ m /

/ miṭ /	(mi:t)	'salt'
/ moḍ /	(mo:r)	'cloud'
/ hēmi /	(hēmi:)	'we'
/ lambu /	(lambu:)	'long'
/ kam /	(ka:m)	'work'
/ gərəm /	(gərə:m)	'hot'

/ n / has three allophones (\tilde{n} , \underline{n} , n). It is palatal before palatal affricates, dental before dental stops and alveolar elsewhere.

/ uncu /	($\tilde{u}ncu:$)	'high'
/ kenjal /	($k\tilde{e}nja:l$)	'moss'
/ sanj /	($sa:\tilde{n}j$)	'evening'
/ bhand /	($bha:\underline{n}d$)	'to build'
/ khando /	($kha\underline{n}do:$)	'shoulder'
/ nedi /	($nedi:$)	'river'
/ sonar /	($sona:r$)	'goldsmith'
/ enn /	(enn)	'food'

 / η / occurs before velar stops. But in some utterances the alveolar / n / occurs even before velar stops.

/ η odgi /	(η odgi:)	'branch'
/ me η gyo /	(me η gyo:)	'monkey'
/ a η g /	(a η g)	'body'
/ r η g /	(r η g)	'colour'
/ me η get /	(me η ge:t)	'wrist'
/ d η enger /	(d η en- ge :r)	'shepherd'

/ η / is retroflex.

/ ma η di /	(ma η di:)	'thigh'
/ co η no /	(co η no:)	'pant'
/ ka η /	(ka η :)	'cause'
/ ba η /	(ba η)	'arrow'

/ aṇ /	(a:n)	'oath'
/ həṇṇ /	(həṇṇ)	'fruit'

2.2.3.7. The consonants of the seventh row are the voiced laterals.

/ l / is dental.

/ laḷ /	(la:l)	'red'
/ lakḷu /	(lakṛu:)	'stick'
/ mu:ḷe /	(mu:lo:)	'corner'
/ beḷaw /	(beḷap)	'to call'
/ puḷ /	(pu:l)	'bridge'
/ teḷ /	(te:l)	'oil'

/ ḷ / is retroflex.

/ saḷi /	(saḷi:)	'sister-in-law'
/ kaḷu /	(kaḷu:)	'black'
/ phəḷ /	(phə:ḷ)	'fruit'
/ baḷ /	(ba:ḷ)	'child'

2.2.3.8. / r / is a voiced alveolar flap.

/ reḡet /	(reḡe:t)	'blood'
/ raṭ /	(ra:t)	'night'
/ maṛu /	(maṛu:)	'Mine'
/ eṛdu /	(eṛdu:)	'half'
/ caṛ /	(caṛ)	'four'
/ unḡir /	(unḡi:r)	'mouse'

2.2.3.9. The consonants of the ninth row are voiced frictionless continuants.

/ w / has four allophones.

/ w / : (ʍ, ɔ, ʏ, w)

(ʍ) between /ə/ and consonant or pause.

(ɔ) between /a/ and consonant or pause.

(ʏ) bilabial frictionless continuant with lip protruded before back vowels.

(w) bilabial frictionless continuant without lip rounding elsewhere.

/ pəws /	(pəʍs)	'rain'
/ ghəw /	(ghəʍ)	'wheat'
/ diwo /	(diʍo:)	'lamp'
/ sawji /	(saʍji)	'brother-in-law'
/ was /	(ʍa:s)	'smell'
/ dewi /	(dewi:)	'goddess'

/ y / has three allophones (ɨ, ɘ, y)

(ɨ) between / ə, o, e / and consonant or pause.

(ɘ) between / a / and consonant or pause.

(y) palatal frictionless continuant elsewhere.

/ əy /	(əɨ)	'this'
/ əyk /	(əɨk)	'to hear'
/ bəyl /	(bəɨl)	'bull'
/ bheyn /	(bheɨn)	'sister'

/ bhey /	(bheɪ)	'brother'
/ dhey /	(dheɪ)	'curd'
/ bhoy /	(bhoɪ)	'flour'
/ gay /	(gaɪ)	'cow'
/ yad /	(ya:d)	'memory'
/ tya /	(tya:)	'she'

2.2.4. Nasalization :

Nasalization has been taken as a phoneme rather than setting up a set of nasal vowels. It occurs with / i e ə u /. It nasalizes the following vowel or / y w /

/ siw /	(si̯w)	'lion'
/ hēw /	(hē̯w)	'like this'
/ hyā /	(hyā:)	'here'
/ ēysi /	(ē̯isi)	'eighty'
/ jēvēy /	(jē̯vēɪ)	'son-in-law'
/ hēws pek̐si /	(hē̯ws pek̐si:)	'swan'
/ hū /	(hū:)	'alright'

2.2.5. Word-juncture :

There are certain phonetic phenomena which are predictable in utterances. For example, we find in the data that in the final syllables of the utterances long vowels occur. They do not occur before clusters. Thus long vowels are predictable in final syllables. But there are some utterances in the data, where long vowels

occur in certain medial environments also (which is against the general pattern of this dialect.) Word-juncture / # / helps us to predict long vowels in such medial positions also. Therefore, wordjuncture is set up as a phoneme. The following examples and comments thereon will make the above statement clear.

- | I | II |
|-------------------------|--------------------------------|
| 1. (gi:d) 'song' | 1. (pa:n) 'betelleaf' |
| 2. (gi:dbo:l) 'to sing' | 2. (pa:ngghodo:) 'water-horse' |
| 3. (pitte:l) 'brass' | 3. (cando:ba) 'the Moon' |

The / i a / in the first examples of I and II are long as they occur in final syllables. In the third example of I and II they are short, for, they occur before clusters. But in the second example of I and II they are long though they are before clusters. Thus / i a / contrast with / i: u: / in the middle position (before clusters). This contrast can be taken care of by setting up a wordjuncture between the two words of the examples (3) of I and II. They may be phonemicised as / gid# bol /, / pan# ghodo / respectively. But for the sake of convenience they are rewritten as / gid bol /, / pan ghodo / respectively.

Besides this, juncture also indicates the various points at which a brief pause can occur. The presence of a brief pause is only a sufficient criterion

to indicate juncture.

2.3. Distribution of phonemes.

2.3.1. Vowels :

All vowels of the first sub-system except / ə / occur in all positions i.e. initially, medially and finally. / ə / occurs initially and medially. It does not occur finally. The vowels of the second sub-system occur only in the initial syllable of a word.

The distribution of the vowels may be charted as follows :-

Phoneme	Initially	Medially	Finally
i	x	x	x
e	x	x	x
ə	x	x	-
a	x	x	x
u	x	x	x
o	x	x	x
i:	-	x	-
u:	-	x	-

2.3.2. Consonants :

All the unaspirated stops occur in all the three positions, while aspirated stops occur only initially (with the exception : / nicchəl /, / swəcch /, and / ləkkhond /).

/ s / occurs in all positions. / 's, s, h / occur initially and medially. They do not occur finally.

/ m, n / occur in all positions.

/ ŋ / occurs medially only before / k, g /

/ ŋ / occurs medially and finally.

/ l / occurs in all positions.

/ ɫ / occurs only in medial and final positions and it does not occur initially.

/ r / occurs in all positions.

/ w y / occur in all positions.

The distribution of consonants is shown on the Table I, given below :-

TABLE I.

Phoneme	Initially	Medially	Finally
p	x	x	x
t	x	x	x
ṭ	x	x	x
c	x	x	x
k	x	x	x
ph	x	-	-
th	x	-	-
ṭh	x	-	-
ch	x	x (limited)	-
kh	x	x (-do-)	-
b	x	x	x

Phoneme	Initially	Medially	Finally
d	x	x	x
ḍ	x	x	x
j	x	x	x
g	x	x	x
bh	x	-	-
dh	x	-	-
ḍh	x	-	-
jh	x	-	-
gh	x	-	-
s	x	x	x
ṣ	x	x	-
ś	x	x	-
h	x	x	-
m	x	x	x
n	x	x	x
ṇ	-	x	x
ṅ	-	x	-
l	x	x	x
ḷ	-	x	x
r	x	x	x
y	x	x	x
w	x	x	x

2.3.3. Consonant Clusters.

2.3.3.1. General Remarks :

Consonant clusters, both identical and non-identical are found in this dialect. The consonant clusters are very frequent in the medial position, while there are few consonant clusters finally. Clusters in the initial position are rare.

Aspirated stops don't form the first member of a cluster (with the exception of one word / dekhni /)

2.3.3.2. Classification of consonant clusters :

We can classify the consonant clusters into two groups on the basis of the number of consonants in them.

Group I : Two consonant clusters.

Group II : Three consonant clusters.

2.3.3.3. Group I : Two consonant clusters.

This group may be further divided into two sub-groups : (i) clusters of identical consonants and (ii) clusters of different consonants.

(i) Cluster of identical consonant : All the unaspirated stops and / l, ɭ, w / have identical clusters.

(ii) Cluster of different consonants : Most of the consonants occur with at least one other consonant in a cluster.

The table given immediately after this paragraph shows the distribution of clusters. It gives information about the consonants which can follow a particular phoneme and the total number of clusters that occur with that phoneme as the first element. Thus the first row indicates that the phoneme / p / can be followed by / p t k d s n r y /. It also indicates that the total number of clusters with / p / as the first element is twenty.

TABLE 2.

Table showing the distribution of two consonant clusters.

Phonemes	p	t	t̃	c	k	ph	th	t̃h	ch	kh	b	d	đ	j	g	l	i	r	w	y	Total No of clusters
p	x	x			x													x	x	x	20
t		x			x													x	x	x	32
t̃	x	x	x		x		x											x	x	x	18
c	x		x															x			12
k	x	x	x		x													x	x	x	45
ph																					
th																					
t̃h																					
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of the above clusters -

1) hw, hy, mh, nh, rh, wh, wy occur initially only.

2) pr, py, ty, kš, kl, sr, sw, šw, my, occur initially and medially but not finally.

3) pp, tn, t̥t̥, cch, kt, kk, ky, bb, bd, dw, jy, mp, mb, mm, nt, nc, nd, nj, ng, nn, n̥d̥, rkh, wr, yk, yn and yl occur medially and finally but not initially.

4) tr, kr, dr, st̥, occur in all the three positions.

5) The remaining clusters occur only medially

6) There is no consonant cluster which occurs only finally.

Examples :

pp	ruppu	'silver'
	gepp	'quietly'
pt	septemi	'seventh day in order in fort- nightly half division of the Hindu lunar month'
pk	upkar	'obligation'
pd	kapdu	'cloth'
ps	phepso	'lung'
pn	sepno	'dream'
pl	bhoplo	'gourd fruit'
pr	prewas	'journey'
	kopri	'elbow'
py	upyog	'usage'
	pyarlenn	'guava fruit'
tt	hetti	'elephant'
tk	ghatki	'dangerous'
td	ratdis	'day and night'
td	etdu	'intestine'
tm	batmi	'news'
tn	natni	'grand daughter'
	preyetn	'effort'
tl	petli	'a delicate lady'
tl	patlu	'patal'
tr	tras	'difficulty'

tr	kutru	'dog'
	nəwratr	'the festival of Navaratra'
tw	khetwalo	'a farmer'
ty	tyo	'he'
	natyo	'grand-son'
ṭp	khetṭpṭ	'effort'
ṭt	bettuc	'he is sitting'
ṭṭ	butṭi	'basket'
	ghett	'strong'
ṭk	botṭku	'finger'
ṭṭh	vitṭhelsa	'name of a person'
ṭl	khatṭlo	'cot'
ṭr	əṭra	'eighteen'
ṭw	aṭwo (chokro)	'eighth(boy)'
ṭy	ghoṭyo	'ankle'
cp	pacpac	'five each'
cc	hucco	'a mad man'
cch	nicchēḷ	'clear, fresh'
	swēcch	'clean'
cḍ	becḍi	'calf'
cl	mēcli	'fish'
cw	pacwo (chokro)	'fifth (map)'
kt	śēkti	'strength'
	əśēkt	'weak'
kṭ	əkṭober	'the month of October'

kk	cikki	'star'
	nəkk	'nail'
kkh	ləkkhond	'iron'
kh	ekbi	'even one'
kd	ekdem	'all of a sudden'
kḍ	lakḍu	'stick'
ks	bhiksa	'alms'
kṣ	kṣema	'forgiveness'
	bhikṣa	'alms'
	perikṣa	'test'
kś	pekśi	'bird'
kn	caknu	'vegetable'
kṇ	jhakṇi	'plate'
kl	klark	'clerk'
	khoklo	'cough'
kḷ	ukḷo	'mortar'
kr	kriṣṇasa	'name of a person'
	chokre	'boy'
	cəkr	'disk'
kw	khədekwasla	'name of a place'
ky	śikyo	'I learnt'
	śəky	'possible'
khn	dekhni	'a pretty girl'
bt	səbti	'from all'
bk	səbkar	'soap'
bb	ibbenni	'dew'

bb	hubb	'eyebrow'
bd	śebdo	'words'
	śəbd	'word'
bg	rubgund	'a stone roller or muller'
bn	gulabnu phul	'rose flower'
br	hubrad	'cause to stop'
bl	teblo	'table'
by	əbyas	'study'
dd	pəddet	'custom, method'
dḍ	gəḍḍu	'donkey'
dn	bednam	'scandal'
dl	bedli kər	'to change'
dr	drakṣi	'grapes'
	edrek	'ginger'
	səmur	'sea'
dw	dwadēsi	'twelfth day in the fortnightly half division of a hindu lunar month'
	budwar	'Wednesday'
dṛ	dhəḍpəḍ	'to struggle'
ḍt	pəḍtutu	'was falling'
ḍk	khidki	'window'
ḍb	gəḍbəḍ	'hurry, tumult'
ḍd	pəḍdo	'curtain'
ḍḍ	kəḍḍi	'bear'
ḍg	kudgol	'sickle'
ḍm	edme	'a kind of dish'

ḍn	wedna icana	'bag and baggage'
ḍw	edwutiḍwu	'cross ways'
ḍy	bokedyo	'ram'
jp	rajpen	'kingdom'
jj	ejjo	'grand father'
jg	ejger	'big serpent'
jn	ajnu (tarik)	'to day's (date)'
jḷ	ujḷu	'light'
jy	rajy ker	'to rule'
	rajy	'kingdom'
jr	gajru	'carrot'
	wejru	'thunderbolt'
se	phuggo	'balloon'
gd	jegdamba	'name of a goddess' (lit. mother of the universe).
gd	lugdu	'saree'
gs	nagsap	'cobra'
gn	signal	'signal'
gl	naglo (chokro)	'naked (boy)'
gr	cigri	'deer'
gy	honegyo	'lion'
st	pustek	'book'
	śist	'discipline'
st	sto	'stove'
	musti	'fist'
	ogest	'the month of August'

sk	uskara ghal	'to sigh'
sb	kusbinu bhaji	'vegetable of saff flower'
sd	desda	'ten times'
sḍ	hosdi	'jaw'
sg	subbesgi	'a kind of leafy vegetable'
ss	(tyo) pussi	'(he) will rub'
	dess	'ten'
sm	desmi	'tenth day in the fortnightly half division of a lunar month'
sn	ḍhusni mar	'to push hurtingly'
sl	khedekwasla	'name of a place'
sḷ	pheslinu heḍku	'rib (bone)'
sr	sraveṇ	'the month of Sravan'
	esro	'shelter'
sw	swacch	'clean'
	iswas	'belief'
sy	hesyo	'I laughed'
śṭ	muśti	'wrist'
śm	reśmi	'silk'
św	śwas	'breath'
	āswin	'the month of Aswin'
śr	sreṣṭ̣	'superior'
sṭ	sreṣṭ̣	'superior'

hp	entehpur	'harem'
ht	entehkeron	'affection, heart'
hw	hwac	'became'
hy	hya	'here'
mp	simpi	'tailor'
	jhemp	'nap'
mt	medemti	'through'
mc	cemco	'spoon'
mb	kember	'waist'
	khamb	'Pillar'
md	camdu	'skin, hide'
mj	semjut	'understanding'
mg	kemgar	'labourer'
ms	damso	'men'
mh	mhatu	'head'
mm	emma	'mother'
	dumma	'tail'
mn	jumnu	'right (had)'
ml	kemlo	'lotuses'
mr	ramram ker	'to take leave of'
my	myadar	'basket of maker'
	jemya	'succeeded'
np	genpan	'settling of marriage'
nt	cinta	'worry'
	sant	'quietly'
nc	uncu	'high'

nc	khenc	'to pull'
nk	jen kido	'bee'
nb	kon bi	'whosoever'
nd	undir	'mouse'
	bhand	'build, tie'
nj	karenji	'fountain; spring'
	sanj	'evening'
ng	nengot	'wrist'
	dhenger	'shepherd'
ngh	pan ghodo	'water horse'
ns	kansolo	'upper part of the cheek'
ns	kan'si	'comb'
nh	nhat	'to run'
	nhaṭa nhaṭi	'running hither and thither'
nn	unni	'wool'
	unn	'sunlight'
	enn	'food'
np	genpeti	'name of a god'
nt	ekontis	'twenty-nine'
nt	ghenṭi	'bell'
nk	wenki	'pestle'
nd	endo	'egg'
	gund	'round'
nm	ṣenmukh	'name of a god'
nn	choṇno	'pant'

nn	henn	'fruit'
ns	narayansa	'name of a person'
ny	donyo	'capsicum'
ŋk	kuŋku	'saffron'
ŋg	jeŋgel	'forest'
	siŋg	'horn'
lp	kalpaw	'seer' (Measure)
lc	halcal	'movement'
lt	teltu leltu	'floating and floating'
lṭ	ulṭu bol	'to argue'
ld	kuldeuta	'family deity'
lg	phalgun	'the month of Phalguna'
ls	(tyo) ucelsi	(he) will lift'
ll	billadi	'cat'
lw	relwe heli	'railway line'
ly	gulyal	'red powder'
lp̣	phelp̣helaŋer	'fruitage'
lṭ	paselti	'from behind'
lk	dholku	'small drum'
lḍ	peldi	'bamboo basket'
lg̣	khulgo	'the buffalo'
lj̣	kalji	'worry'
lṣ	kolso	'charcoal'
lṣ	alsi	'lazy'
lṇ	kelnu	'plantain'

ll	hellu	'slowly'
lw	telwo	'foot'
ly	niklyo	'started'
rp	tirpu	'oblique'
rt	kartik	'the month of Kartik'
rc	khurci	'chair'
	circ	'leopard'
rk	sarkar	'government'
rth	thirtherna	'of various types'
rkh	jharkhendi	'seesaw'
	murkh	'fool'
rb	herbera	'gram'
rd	kardani	'sew' 'little roll of flour of pulse'
rj	surjo	'The Sun'
rg	murgi	'hen'
rs	mirsiggi	'chilli'
rs	dersen	'holy sight (of a deity)'
rh	rhew	'to stay'
rm	curmora	'soaked and parched rice'
rn	barnu	'door'
rl	pyarlenn	guava (fruit)'
rr	derroj	'daily'
rw	hirwu	'green'
ry	meryado	'respect'

wt	cawti	'fourth day in the fortnightly half division of the Hindu lunar month'
wc	tawc	'in the same way, free of cost.'
wk	cawkesi	'inquiry'
	sawkar	'money lender, rich-man'
wkh	nawkhend pheral	'name of a kind of breakfast in Nawaratra'
wd	cawda	'fourteen'
wd	kiwdo	'a deaf person'
wj	sawji	'sister's husband'
ws	pews	'rain'
wh	whewdi	'daughter-in-law'
wm	nawmi	'the ninth day in the fortnight of lunar month'
wn	ewnu	'should come'
wl	kawlo	'crow'
	kewl	'swoon'
wr	ewro	'bean'
	chewr	'chawri'
ww	nawwo (chokro)	'ninth (boy)'
wy	wyapari	'merchant'
yp	seypak	'cooking'
yt	eytar	'Sunday'
yc	leye	'very much'
yk	payko	'money'

yk	eyk	'to hear'
yb	maybap	'parents'
yd	payda hu	'struck arose'
ys	eysa	'like this'
	bheys	'buffallo'
y's	eys'i	'eighty'
yn	bheyno	'sister'
	bheyn	'sister'
yl	poyle	'first, before'
	beyl	'bull'
yr	payri	'step'
yw	deywento	'richman'

2.3.3.4. Three-consonantal clusters.

General Remarks :

We find a very small number of three-consonantal clusters in a single word. Even in such clusters there is a strong tendency to have the first two elements homorganic.

The following is the list of three consonant clusters :-

ptm	septmi	'the seventh day in a fortnight in a lunar month'
kkp	dukkro	'pigs'
ccp	huccpen	'madness'

kly	niklyo	'started'
dny	dnyan	'knowledge'
stk	pustko	'book'
str	bestrar	'Thursday'
st _m	est _{mi}	'8th day in a fortnight of a lunar month'
mbd	himbdō	'ankles'
mbr	kembro	'waists'
mb _l	kemb _l i	'blanket'
nct	inctoe	'I am choosing'
ncm	pen _{cm} i	'5th day in a fortnight of a lunar month'
ncy	incyo	'chose'
njr	pinjro	'cage'
ndn	bandnaro	'one who lies'
ndl	endlo	'blindman'
ndr	undro	'mice'
qky	medgyo	'monkey'
qgd	bag _{gd} i	'bang _{le} '
qgl	jag _{gl} i	'wild'
qgl	nig _{gl} is	'I will swallow'
qgl	medglar	'Tuesday'
qgr	doggro	'mountains'
nhy	nhyari	'break-fast'
ntp	ment _{pi}	'ornamental frame kept on the holy platform for an idol'

ndk	mendki	'frog'
ndb	bhendbettasa	'sweetmeats'
ndg	landgu	'wolf'
nds	dhuṇḍsi	'I will search'
ndm	raṇḍmaṇḍ	'window'
ndn	lakkhoṇḍnu (peli)	'iron (big spoon)'
wkn	sewkni	'cowife'
ykt	eyktoto	'he was listening'
ytr	ceytr	'the month of ceytr'
yky	eykyo	'I heard'
ynn	bhəynne	'to a sister'
yny	seyny	'army'
reck	khərc kər	'to spend'
ylg	beylgadi	'bullock cart'
rbt	terbtoc	'he is stopping'
rsn	wərsno	'of years'

III

MORPHOLOGY

III MORPHOLOGY

3.0. Introductory Remarks :

This chapter deals with the morphological system of the Khatri dialect. Description of the inflexional as well as derived forms is given with all the necessary examples.

A word in Khatri may be defined as a minimum free form. It may contain the root alone or a root plus one or more suffixes.

Morphologically speaking the words in this dialect may be divided into three broad classes viz.

(1) Nouns, (II) Verbs, and (III) Indeclinables.

(I) Nouns : Those words which take case ^{/number/} suffixes ~~number~~ and also the oblique morpheme.

(II) Verbs : Those words which take tense and certain other suffixes.

(III) Indeclinables : Those words which do not belong to either of the above two classes i.e. which do not take either case suffixes or tense suffixes.

Nouns can again be subdivided into three classes viz. (1) Substantives, (2) Adjectives and (3) Adverbs.

1) Substantives are those words which take the case suffixes.

2) Adjectives are those words which do not take case suffixes but take the oblique suffix.

3) Adverbs are those words which are defective in inflexion. They take only the oblique case suffix. Very few take either the dative case suffix or the locative case suffix.

The substantives are further sub-divided into two groups - (a) Pronominal and (b) Non-pronominal. Non-pronominal substantives fall into three groups : masculine, feminine and neuter. In some of these the gender is overtly marked, in others it is inherent.

But syntactically speaking, the words in this dialect may be classified in a slightly different way. Syntactically the words fall into the following classes :-

(I) Nouns : These words behave in the same way as in ^{the} morphological classification.

(II) Verbs : These words also behave like the ^{the} verbs in morphological classification.

(III) Indeclinables inter into three groups :
(a) Adjectives (b) Post Positions and (c) Conjunctions.

(a) Adjectives : Those roots which though they

do not take oblique morpheme, behave like adjectives mentioned above, i.e. they occur as attributes before substantives. These fall into two classes (i) Numerals and (ii) Non-numerals.

(b) Post Positions : Those elements which follow the oblique forms of substantives as a separate word.

e.g. / nani / 'like'; / bap-nani / 'like a father';
 / berober / 'immediately after'; / səjgaṭ / 'with'; / seṭi /
 'for ^{the} sake of'; / bi / also; / c / 'an emphatic particle';
 / to / 'an emphatic particle'; / wer / 'on, afterwards';
 / nhey / 'not'; / neko / 'don't want', etc.

(c) Conjunctions : Those words which join two or three words or sentences. e.g. / əni / 'and'; / huterbi / 'still, but'; / ki / 'that'; / kakəter / 'because'.

As the syntax is outside the scope of the present study some of the word-classes are not considered here.

The present description follows the following pattern.

(1) Substantives

(a) Non-pronominal : which are called simply substantives.

(b) Pronominal : which are called pronouns.

(2) Adjectives.

(3) Adverbs and

(4) Verbs.

In addition to the above inflexional forms, the derivative forms are also described in a separate section.

3.0.1. General structure of the dialect :

1) Three genders : There are three genders in this dialect - masculine, feminine and neuter. All substantives denoting males amongst humanbeings belong to the masculine gender, while those denoting females amongst the humanbeings are feminine. All the rest i.e. non-humanbeings, both animate as well as inanimate, belong to the neuter gender.

2) Two numbers : There are only two numbers in this dialect - singular and plural.

3) Three persons : There are three persons in this dialect - first person, second person and third person.

4) Four Tenses : There are four tenses in this dialect - Present Tense, Past Tense, Perfect and the Future Tense.

3.0.2. The concord relationship :

Concord in this dialect is found to exist in the following words : (1) between a substantive and an adjective in respect of gender and number together (2) between a noun and a verb in respect of the gender (wherever verbs have gender distinction and number together (3) between a pronoun and a verb in respect of the person.

There is also a substitution relation between a substantive and a pronoun. The third personal pronouns / tyo / 'he'; / tya / 'she'; and / tɛy / 'it' can substitute the corresponding substantive in subsequent sentences, in narratives, following the first sentence in which the main substantive is used.

3.0.3. The following morphological processes are employed in this dialect.

Suffixation, suppletion and zero modification.

However, the suffixation is the most commonly employed process.

When morphological elements come together some morphophonemic changes take place. These changes are discussed in the respective sections.

3.1. Substantives

3.1.0. General Remarks :

These substantives are the words which take case/number suffixes and also the oblique morpheme.

The substantives are divided into two classes

- (i) Non-Pronominal : These are called substantives proper
- (ii) Pronominal : These are called pronouns. These are dealt with in Section 3.1.2.

3.1.1. The substantives proper may be further sub-divided into two groups :

3.1.1.1 Group No. 1 :

Those which are bound and have to take gender suffixes before they can be used, they take only two gender suffixes - masculine / -o / and feminine / -i /.

Examples :

Masculine :	beṭ-o	'son'
	chokr-o	'boy'
	saḷ-o	'brother-in-law'
	mam-o	'maternal uncle'
	ejj-o	'grand father'
	kak-o	'uncle'
	mend-o	'ram'
Feminine :	beṭ-i	'daughter'
	chokr-i	'girl'

sal-i	'sister-in-law'
mam-i	'aunt'
ejj-i	'grand mother'
kak-i	'aunt'
mend-i	'sheep'

3.1.1.2 Group No.2 :

Those substantives which do not take gender suffixes, the gender of these substantives is mostly dependant on their meaning. The gender can be inferred from the preceding the preceding adjectives also. These substantives fall into three sub-groups : masculine, feminine and neuter.

Examples :

Masculine :	rajo	'king'
	dallo	'husband'
	sadu	'monk'
	bhey	'brother'
	jewey	'son-in-law'
	damus	'man'
Feminine :	'rani'	'queen'
	emma	'mother'
	ber	'wife'
	bhein	'sister'
Neuter :	ghodo	'horse'
	kawlo	'crow'

barnu	'door'
kutru	'dog'
gubbi	'sparrow'
nedi	'river'
gay	'cow'
gher	'house'
undir	'mouse'

3.1.1.3. Number suffixes :

There are two numbers - singular and plural.

There is no overt suffix, to indicate the singular. The roots by themselves are used for singular. The plural morpheme has four allomorphs / -a, -e, -o, - ϕ /.

The occurrence of these allomorphs except the last, is phonologically conditioned.

(a) / -a / occurs after / o u /.

(b) / -e / occurs after / i /.

(c) / -o / occurs after consonants.

(d) / - ϕ / occurs after a few irregular substantives.

3.1.1.4. Morphophonemic changes before the plural morpheme

1) The final vowel of the substantives ending in / o u i / is dropped before plural morpheme.

2) The vowel in the final syllable of a substantive stem of the phonemic pattern, (c)vvcv, is dropped

before the plural morpheme.

This change occurs also before any other suffix beginning with a vowel.

Examples :

	<u>Singular</u>		<u>Plural</u>	
(a)	bet _o	'son'	bet-a	'sons'
	chokr-o	'boy'	chokr-a	'boys'
	ghod _o	'horse'	ghod-a	'horses'
	kaw _l o	'crow'	kaw _l a	'crows'
	rajo	'king'	raj-a	'kings'
	kutru	'dog'	kutr-a	'dogs'
	barnu	'door'	barn-a	'doors' etc.
(b)	bet-i	'daughter'	bet-e	'daughters'
	chokr-i	'girl'	chokr-e	'girls'
	nedi	'river'	ned-e	'river'
	gubbi	'sparrow'	gubb-e	'sparrows'
(c)	pat	'leaf'	pat-o	'leaves'
	gher	'house'	gher-o	'houses'
	bhey _n	'sister'	bhey _n o	'sisters'
	damus	'man'	dams-o	'men'
	kem _l	'lotus'	kem _l -o	'lotuses'
	undir	'mouse'	undr-o	'mice'

(d)	bayko	'woman'	bayko	'women'
	emma	'mother'	emma	'mothers'

3.1.1.5. The Oblique Suffix.

Before the case suffixes are added to the singular and plural forms, they take the suffix for oblique. The oblique morpheme has two allomorphs / -a / and / -ə /.

The morphophonemic rules mentioned in the previous sub-section 3.1.1.4. hold good here also.

- / -ə /
- 1) occurs after singular substantives ending in the vowels / a i / and consonants; and also after the substantives / sadu / 'monk' and / baju / 'side'.
 - 2) It also occurs after the plural substantives before / -ne /, the dative case suffix.

Examples :

<u>Substantives</u>		<u>Oblique forms</u>
beṭi	'daughter'	beṭi-
nədi	'river'	nədi-
emma	'mother'	emma-
gher	'house'	gher-
jhad	'tree'	jhad-

sadu	'monk'	sadu-
baju	'side'	baju-
ghero	'houses'	ghero-hon-(-ne)
beṭa	'sons'	beṭo-hon-(-ne)
beṭe	'daughters'	beṭe-hon-(-ne)
kutra	'dogs'	kutra-hon-(-ne)
undro	'mice'	undro-hon-(-ne)

/ -a / occurs elsewhere.

Examples :

Substantives

Oblique forms

beṭo	'son'	beṭ-a
chokro	'boy'	chokr-a
kutru	'dog'	kutr-a
barnu	'door'	barn-a
beṭa	'sons'	beṭa-honn-a
beṭe	'daughters'	beṭe-honn-a
kutra	'dogs'	kutra-honn-a
ghero	'houses'	ghero-honn-a
damso	'men'	damso-honn-a etc.

3.1.1.6. Increments / -hon- / and / -honn- / :

In the case of plural substantives, when the oblique suffix is added, there is an increment / -hon- / when the oblique itself is followed by / -ne / the dative

case suffix and / -honn- / when the oblique is followed by other case suffixes.

Examples :

chokra-hon-ne	'to the boys'
chokra-honn-a-ti	'by/with the boys'
chokra-honn-a-m	'in the boys'
chokre-hon-ne	'to the girls'
chokre-honn-a-ti	'by/with the girls'
chokre-honn-a-m	'in the girls'
kutra-hon-ne	'to the dogs'
kutra-honn-a-ti	'by the dogs'
kutra-honn-a-m	'in the dogs'
bheyne-hon-ne	'to the sisters'
bheyne-honn-a-ti	'by/with the sisters'
bheyne-honn-a-m	'in the sisters'
pekse-hon-ne	'to the birds'
pekse-honn-a-ti	'by the birds'
pekse-honn-a-m	'in the birds'
kawlo-hon-ne	'to the crows'
kawlo-honn-a-ti	'by the crows'
kawlo-honn-a-m	'in the crows'

3.1.1.7. Case suffixes

There are four cases in this dialect. They are; Accusative, Instrumental, Dative and Locative. There is no overt morpheme to indicate the nominative case. The singular and plural forms by themselves are used for the nominative singular and nominative plural respectively.

3.1.1.7.1. Accusative case

The case suffix for accusative is / -n /. This morpheme indicates that the stem is an object.

This is restricted to only singular stems ending in vowels. Other stems i.e. singular stems ending in consonants and the plural stems, have no accusative form. If they are to be used as objects, the dative forms are used.

Examples :

beṭa-n	'to _A son' (obj.)
kutra-n	'to _A dog' (obj.)
undra-n	'to _A mouse' (obj.)
chokra-n	'to _A boy' (obj.)
beṭi-n	'to _A daughter' (obj.)
nēdi-n	'to _A river' (obj.)
sadu-n	'to _A monk' (obj.)
baju-n	'to the side' (obj.)
peksi-n	'to the bird'

3.1.1.7.2. Instrumental case :

The case suffix for instrumental is / -ti /. It has only one allomorph / -ti /. This morpheme is used in the sense of 'with', 'by' and 'from'.

Examples :

beṭa-ti	'by/with the son'
beṭa-honn-a-ti	'by/with the sons'
beṭi-ti	'by/with a daughter'
beṭe-honn-a-ti	'by/with daughters'
kutra-ti	'by/with a dog'
kutra-honn-a-ti	'by/with the dogs'
monḍa-ti	'with the mouth'
monḍa-honn-a-ti	'with the mouths'
jhaḍ-ti	'from/by the tree'
jhaḍo-honn-a-ti	'from/by the trees'
gher-ti	'from the house'
ghero-honn-a-ti	'from the houses'

3.1.1.7.3. Dative case :

This morpheme has the shape / -ne /. It is used in the sense of 'to'.

Examples :

beṭa-ne	'to a son'
beṭa-hon-ne	'to the sons'

beṭi-ne	'to a daughter'
beṭe-hon-ne	'to the daughters'
kutra-ne	'to a dog'
kutra-hon-ne	'to the dogs'
ber-ne	'to the wife'
bero-hon-ne	'to the wives'
gher-ne	'to the house'
ghero-hon-ne	'to the houses'
undir-ne	'to the mouse'
undro-hon-ne	'to the mice'

3.1.1.7.4. Locative case :

The case suffix for locative is / -m /. The morpheme for the locative is used in the sense of 'in'. It has two allomorphs / -m / and / -əm /.

(a) / -m / occurs after vowels.

(b) / -əm / occurs after consonants.

Examples :

(a)	beṭa-m	'in a son'
	beṭa-honn-a-m	'in the sons'
	beṭi-m	'in a daughter'
	beṭe-honn-a-m	'in the daughters'

	kutra-m	'in a dog'
	kutra-honn-a-m	'in the dogs'
(b)	khēt-əm	'in a field'
	kheto-honn-a-m	'in the fields'
	gaw-əm	'in a village'
	gawo-honn-a-m	'in the villages' etc.

Exception :

But the substantive / gher / 'house' has an irregular form / gher-me / in locative singular, thus

'gher-me'	'in the house'
'ghero-honnea-m'	'in the houses'

3.1.2. Pronouns.

3.1.2.0. General remarks :

Pronouns share the common characteristics of substantives. They behave like substantives in the sense that like substantives they take case/number suffixes and also take the oblique suffix before the case suffixes are added to the stems. Some of the pronouns also behave like adjectives, as they occur in those places where adjectives occur.

The pronouns are treated separately because they show some irregularities in the shape of stem morphemes.

3.1.2.1. The following is the chart of personal pronouns :-

	<u>Singular</u>	<u>Plural</u>
1.	hew	he-mi
2.	tu	tu-mi
3.(a). Masculine	tyo) te
Feminine	tya	
Neuter	tøy	
(b). Masculine	yo) e
Feminine	ya	
Neuter	ey	
(c). Masculine	jyo) je
Feminine	jya	
Neuter	jøy	

The third personal pronouns of (a) and (b) above indicate distance from the speaker, remote and proximate respectively. (c) is a relative pronoun.

They are formed by adding the gender suffixes to the demonstrative bases / ti / 'that', / -i / 'this' and / ji / which.

These pronouns have three-way gender distinction in singular. However there is no gender distinction in plural. In masculine gender, the suffix / -o / is added. In feminine gender the suffix / -i / has a variant / -a / and in the neuter gender the suffix / -u / is added.

3.1.2.2. Morphophonemic changes before gender suffixes :

1) The final vowel / i / of the demonstrative bases is changed to / y / before / -o, -a /.

2) The final / i / of the demonstrative bases and the / -u / of the neuter gender, give rise to the shape / ey /.

Examples :

a)	ty-o	'he' (that man)
	ty-a	'she' (that woman)
	təy	'it' (that object)
b)	y-o	'he' (this person)
	y-a	'she' (this person)
	ey	'this'.
c)	jy-o	'who' (relative pronoun) (masculine)
	jy-a	'who' (relative pronoun) (feminine)
	jəy	'which'

The first and the second personal pronouns do not have gender distinction.

3.1.2.3. Number :

As in nouns there is a two-way number distinction in pronouns.

There is no overt morpheme to indicate singular number. The stems themselves are used for the singular number. The plural forms are used also as polite singular forms.

The plural morpheme with the first and the second personal pronouns have the following shapes / -mi / and / -m /. *They are morphologically conditioned*
 / mi / occurs when no suffix follows.
 / -m / occurs before the oblique suffix.

<u>Example:</u>	hew	'I'	he-mi	'we'
	tu	'you' (singular)	tu-mi	'you' (plural)

The plural forms of ^{the} third personal pronouns are formed by adding / -e / to the demonstrative bases. The final vowel / i / of the demonstrative base is dropped before the plural suffix.

Examples :

t-e	'they', 'those'
e	'these'
j-e	'who'

As will be clear from below, when the oblique suffix follows, / -ew / is used as the plural suffix.

In pronouns also, as in substantives, the singular and plural forms themselves are used for the nominative singular and plural.

3.1.2.4. Cases :

There are only three cases in pronouns, viz. Dative, Instrumental and Locative. The Dative form is used when the pronoun is to be used as ^{an} object.

Before the case suffixes are added, the pronouns take the oblique suffix.

Both from the point of view of the allomorphs of the stems and the increments, the pronouns are irregular. Hence their full forms are given first and their analysis is given afterwards.

	<u>Singular</u>	<u>Plural</u>
I	hew	he-mi
Dative	me-ne	he-m-ne
Instrumental.	m-ar-a-ti	he-m-ar-a-ti
Locative	m-ar-a-m	he-m-ar-a-m

	<u>Sg</u>	<u>pl.</u>
II	tu	tu-mi
Dative	tu-ne	tu-m-ne
Instru- mental	t-ar-a-ti	tu-m-ar-a-ti
Locative	t-ar-a-m	tu-m-ar-a-m

III (a)

Masculine	tyo)	
Feminine	tya)	te
Neuter	tey)	
Dative	ti-ne		t-ew-ne
Instru- mental	ti-n-a-ti		t-ew-n-a-ti
Locative	ti-n-a-m		t-ew-n-a-m.

(b)

Masculine	yo)	
Feminine	ya)	e
Neuter	ey)	
Dative	i-ne		y-ew-ne
Instrumen- tal	i-n-a-ti		y-ew-n-a-ti
Locative	i-n-a-m.		y-ew-n-a-m.

(c)

Masculine	jyo)	
Feminine	jya)	je
Neuter	jey)	
Dative	ji-ne		j-ew-ne
Instru- mental.	ji-n-a-ti		j-ew-n-a-ti.
Locative	ji-n-a-m		j-ew-n-a-m.

From this it is clear that the construction of the pronouns is similar to that of the substantives.

In singular : *Pr + obl + case*

In plural : *Pr + pl + obl + case*

3.1.2.5. Stem morphemes :

(1) The stem morpheme of the first personal pronoun has four allomorphs - / hew, he-, me-, m- /.

/ hew / occurs when no suffixes follow.

/ he- / occurs before the plural morpheme.

/ me- / occurs before the oblique morpheme followed by / -ne / of the dative case.

/ m- / occurs before oblique morpheme followed by other case suffixes.

(2) The second personal pronoun has two allomorphs - / tu, t- /.

/ tu / occurs in nominative singular and plural and also before the oblique suffix, followed by / -ne / of the dative case.

/ t- / occurs before the oblique suffix followed by other case suffixes.

(3) The stem morphemes of the third personal pronouns have two allomorphs each as shown below :

(a) / ti, t- /, (b) / i, y /, (c) / ji, j / respectively.

(a) / t- / occurs before plural morpheme.
/ ti / occurs elsewhere.

(b) / y- / occurs before plural morpheme.
/ i- / occurs elsewhere.

(c) / j- / occurs before plural morpheme.
/ ji / occurs elsewhere.

3.1.2.6. Oblique suffix :

The oblique suffix is added to the singular and plural forms. It is identical in shape with the ones used with the substantives. The oblique morpheme has two allomorphs : / -~~p~~, -a /, which are morphologically conditioned.

/ -~~p~~ / occurs before / -ne /, the dative suffix.

/ -a / occurs before other case suffixes.

3.1.2.7. Increments / -ar, -n /

In the case of plural pronouns, when the oblique suffix is added there is an increment / -ar / in case of the first and the second personal pronouns when it is followed by the case suffix / -ti / and / -m / and there is an increment / -n / in case of the third personal pronouns when the oblique is followed by / -ti / and / -m /.

3.1.2.8. Case suffixes :

The pronouns take only three case suffixes viz. Dative, Instrumental and Locative; which have only one allomorph each, identical in shape with the ones used with substantives.

The case suffixes are added to the corresponding oblique forms :-

Examples :

Dative	me-ne	'to me'
	he-m-ne	'to us'

Instrumental	m-ar-a-ti	'by/with me'
	he-m-ar-a-ti	'by/with us'
Locative	m-ar-a-m	'in me'
	he-m-ar-a-m	'in us'
II. Dative		
	tu-ne	'to you' (singular)
	tu-m-ne	'to you' (plural)
Instrumental	t-ar-a-ti	'by/with you' (singular)
	tu-m-ar-ati	'by/with you' (plural)
Locative	t-ar-a-m	'in you' (singular)
	tu-m-ar-a-m	'in you' (plural)
III. Dative		
(a)	ti-ne	'to him'
	tew-ne	'to them', 'to those'
Instrumental	ti-n-a-ti	'by/with those' <i>him</i>
	t-ew-n-a-ti	'by/with those'
Locative	ti-n-a-m	'in him'
	t-ew-n-a-m	'in them'
(b) Dative		
	i-ne	'to this'
	y-ew-ne	'to these'
Instrumental	i-n-a-ti	'by/with this'
	y-ew-n-a-ti	'by/with these'
Locative	i-n-a-m	'in this'
	y-ew-n-a-m	'in these'
(c) Dative		
	ji-ne	'to whom' (singular)
	j-ew-ne	'to whom' (plural)

Instrumental	ji-n-a-ti	'with/by whom' (singular)
	j-əw-n-a-ti	'by/with whom' (plural)
Locative	ji-n-a-m	'in whom' (singular)
	j-əw-n-a-m	'in whom' (plural)

3.1.2.9. Interrogative Pronoun :

The interrogative pronoun / kon / 'who' is formed by adding the personal marker / -on / to the question particle / k- /.

This pronoun has no gender distinction. There is no distinction for number also. However, it takes the case suffixes.

The final consonant / n / is dropped before the oblique suffix followed by the dative case suffix / -ne /.

Examples :

	kon	'who?'
Dative	ko-ne	'to whom?'
Instrumental	kon-a-ti	'by/with whom?'
Locative	kon-a-m	'in whom?'

3.2. Adjectives

3.2.0. General Remarks :

Adjectives are those words which do not take case suffixes but take the oblique suffix. These words occur as attributes before substantives.

As in the case of substantives (proper), there are two groups in adjectives :

Group No. 1 : Those which have to take both gender and number suffixes before they are used.

Group No. 2 : Those which do not take gender and number suffixes.

3.2.1. Group No. 1 :

These adjectives take all the three gender suffixes as shown below :-

- (a) Masculine / -o / Example: unc-o (chokro) 'tall boy'
 Feminine / -i / Example: unc-i (chokri) 'tall girl'
 Neuter / -u / Example: unc-u (jhad) 'tall tree'

Few other examples of this group are listed below:

<u>Adjectives</u>	<u>Examples</u>
/ motṭ- /	'big'
	motṭo chokro 'big boy'
	motṭ-i chokri 'big girl'
	motṭ-u gher 'big house'

/ kuḍḍ- /	'blind'	
	kuḍḍ-o chokro	'blind'boy'
	kuḍḍ-i chokri	'blind girl'
	kuḍḍ-u bəyl	'blind bull'

/ kaḷ- /	'black'	
	kaḷ-o chorko	'black boy'
	kaḷ-i chokri	'black girl'
	kaḷ-u pəkṣi	'black bird'

/ giḍḍ- /	'short'	
	giḍḍ-o chokro	'short boy'
	giḍḍ-i chokri	'short girl'
	giḍḍ-u bəyl	'short bull'

/ dakṭ- /	'small, young'	
	dhakṭ-o chokro	'young boy'
	dhakṭ-i chokri	'young girl'
	dhakṭ-u gher	'small house'

Similarly the adjectives / daṇḍg- / 'fat, stout' / ləḡḡḍ- / 'lame' etc. may be used.

3.2.1.1. Number :

Like substantives these adjectives also have two-way number distinction. These forms take the plural morpheme as the corresponding substantives. There is no overt morpheme to indicate singular number. The bases themselves are used as singular number. These bases take

the plural morpheme which has two allomorphs / -a, -e /.

/ -a / occurs after / o, u /.

/ -e / occurs after / i /.

3.2.1.2. Morphophonemic changes before plural morpheme :

The final vowels are dropped before the plural suffix.

Examples :

unc-o (chokro)	'tall boy'	unc-a (chokra)	'tall boys'
unc-i (chokri)	'tall girl'	unc-e (chokre)	'tall girls'
unc-u (ghad)	'tall tree'	unc-a (jhado)	'tall trees'

Similarly

kudd-o	kudd-a
kudd-i	kudd-e
kudd-u	kudd-a
kal-o	kal-a
kal-i	kal-e
kal-u	kal-a
gidd-o	gidd-a
gidd-i	gidd-e
gidd-u	gidd-a

3.2.2. Group No. 2 :

The adjectives of this group do not take any gender or number suffixes. These are also called adjectives because they function like adjectives of group number 1.

Examples :

cəgəɽ chokro	'good boy'
cəgəɽ chokri	'good girl'
cəgəɽ kutru	'good dog'
cəgəɽ chokra	'good boys'
cəgəɽ chokri	'good girls'
cəgəɽ kutra	'good dogs'
kherab chokro	'bad boys'
kherab chokri	'bad girls'
kherab kutru	'bad x dog'
kherab chokra	'bad boys'
kherab chokre ^e	'bad girls'
kherab kutra	'bad dogs'
al̥si chokro	'idle boy'
al̥si chokri	'idle girl'
al̥si kutru	'idle dog'
al̥si chokra	'idle boys'
al̥si chokre	'idle girls'
al̥si kutra	'idle dogs'

Numerals also come under this group (Refer 3.5.6.).

Examples :

ek chokro	'one boy'
ek chokri	'one girl'
ek gher	'one house'
don chokra	'two boys'
don chokre	'two girls'
don ghero	'two houses'
des chokra	'ten boys'
des chokre	'ten girls'
des ghero	'ten houses'
sew chokra	'hundred boys'
sew chokre	'hundred girls'
sew ghero	'hundred houses'

and so on.

ek chokran/chokrin/gherne.

ek chokram/chokrim/gherme

ek chokrati/chokriti/gherti

des chokrohonne/chokrihonne/gherohonne

des chokrahonnati/chokrehonnati/gherohonnati

des chokrahonnam/chokrehonnam/gherohonnam

and so on.

3.2.3. Oblique morpheme :

The adjectives do not take the case suffixes. The adjectives of Group No. 1 take an oblique suffix / -a / which is used before a substantive with case suffixes.

Examples :

kaḷ-a pek'sin	'to black bird' (obj.)
kaḷ-a pek'sihonne	'to black birds' (obj.)
kaḷ-a pek'siti	' to by a black bird'
kaḷ-a pek'sehonnati	' to by black birds'
kaḷ-a pek'sim	'in black bird'
kaḷ-a pek'sehonnam	'in black birds'
unc-a jhadne	'to a tall tree'
unc-a jhadti	'from a tall tree'
unc-a jhadem	'in a tall tree'
unc-a jhadohonne	'to the tall trees'
unc-a jhadohonnati	'by the tall trees'
unc-a jhadohonnam	'in the tall trees'

Thus the concord in number and gender between substantives and adjectives is restricted only when the former is not followed by any case suffix.

The adjectives of group number 2 do not take any oblique suffix.

Examples :

cegoṭ chokran	'to a good boy' (obj.)
cegoṭ chokrane	'to a good boy'
cegoṭ chokrahonne	'to the good boys'
cegoṭ chokrati	'by a good boy'
cegoṭ chokrahonnati	'by good boys'
cegoṭ chokrahonnam	'in good boys'
cegoṭ chokram	'in a good boy'
cegoṭ chokrin	'to a good girl' (obj.)
cegoṭ chokrine	'to a good girl'
cegoṭ chokrehonne	'to the good girls'
cegoṭ chokriti	'by a good girl'
cegoṭ chokrehonnati	'by the good girls'
cegoṭ chokrim	'in good girl'
cegoṭ chokrehonnam	'in the good girls'
cegoṭ kutran	'to a good dog' (obj.)
cegoṭ kutrane	'to a good dog'
cegoṭ kutrahonne	'to x good dogs'
cegoṭ kutrati	'by a good dog'
cegoṭ kutrahonnati	'by good dogs'
cegoṭ kutram	'in a good dog'
cegoṭ kutrahonnam	'in good dogs'
alsi chokran	'to a lazy boy' (obj.)
alsi chokrane	'to a lazy boy'

al'si chokrohonne	'to lazy boys'
al'si chokrati	'by a lazy boy'
al'si chokrhonnati	'by lazy boys'
al'si chokram	'in a lazy boy'
al'si chokrahonnam	'in lazy boys'
al'si chokrin	'to a lazy girl' (obj.)
al'si chokrine	'to a lazy girl'
al'si chokrehonne	'to lazy girls'
al'si chokriti	'by a lazy girl'
al'si chokrehonnati	'by lazy girls'
al'si chokrim	'in a lazy girl'
al'si chokrehonnam	'in lazy girls'
al'si kutran	'to a lazy dog' (obj.)
al'si kutrahonne	'to the lazy dogs'
al'si kutrati	'by the lazy dog'
al'si kutrohonnati	'by the lazy dogs'
al'si kutram	'in the lazy dog'
al'si kutrahonnam	'in the lazy dogs' etc.

3.2.4. Items used as adjectives and substantives :

Some items are used both as adjectives and substantives. When they are used as substantives, they have the same characteristics as the regular substantives. Strictly speaking the third personal pronouns belong to this category.

Such items behave like the substantives of Group No. 1 and adjectives of Group No. 1.

Examples :

- (1) (a) hew kuḍḍa chokrahonne peiko dec.

I give money to the blind boys.

- (b) hew kuḍḍahonne peiko dec.

I give money to the blind.

- (2) (a) tyo te kuḍḍa chokran maryo.

He beats that blind boy.

- (b) tyo te kuḍḍan maryo.

He beat that blind (man).

In (1)(a) above / kuḍḍ- / is used as an adjective while in (1)(b) / kuḍḍ- / is used as a substantive. Similarly in the second example / kuḍḍ / is used as an adjective in (2)(a) and substantive in (2)(b).

3.2.4.1. Third personal pronouns used as adjectives :

The third personal pronouns behave like adjectives of Group No. 1 above i.e. they take gender and number suffixes according to the substantives they qualify.

Examples :

- | | | | | |
|-----|------------|-------------|-----------|---------------|
| (a) | tyo chokro | 'that boy' | te chokra | 'those boys' |
| | tya chokri | 'that girl' | te chokre | 'those girls' |
| | tey kutru | 'that dog' | te kutra | 'those dogs' |

- (b) yo chokro 'this boy' e chokra 'these boys'
 ya chokri 'this girl' e chokre 'these girls'
 ey kutru 'this dog' e kutra 'these dogs'
- (c) jyo chokro 'which boy' je chokra 'which boys'
 jya chokri 'which girl' je chokre 'which girls'
 jey kutru 'which dog' je kutra 'which dogs'

As in the case of adjectives, pronouns used as objectives take the oblique suffix before substantives having case suffixes. However, the shape of the oblique form used in such cases is different from the shape of the oblique forms used in case of substantival use. The oblique suffix is / -e /.

Examples :

te chokran	'to that boy'
te chokrin	'to that girl'
te kutran	'to that dog'
te chokrahone	'to those boys'
te chokrihone	'to those girls'
te kutrahone	'to those dogs'
te chokrati	'by that boy'
te chokriti	'by that girl'
te kutrati	'by that dog'
te chokrahonnati	'by those boys'
te chokrehonnati	'by those girls'
te kutrahonnati	'by those dogs'

te chokram	'in that boy'
te chokrim	'in that girl'
te kutram	'in that dog'
te chokrahonnam	'in these boys'
te chokrehonnam	'in those girls'
te kutrahonnam	'in those dogs'

Similarly the other two third personal pronouns take the oblique suffix before substantives irrespective of the gender, case and number.

The numerals also belong to this category i.e. they are also used both as adjectives as well as substantives.

Table showing the Gender Suffixes.

Morpheme.	Allomorph.	Occurrence.

I Masculine	-o	1. After substantives of Group No.1.
		2. After stems of adjectives of Group No.1.
		3. After the demonstrative bases which form the third personal pronouns.
II Feminine	-i	Same as 1 & 2 above.
	-a	Same as 3 above.
III Neuter	-u	After stems of adjectives of Group No.1.

*also -*A list of plural morphemes.

- (1) / -e / occurs after substantives, adjectives and demonstratives ending in / i /, when no further suffix follows.
- (2) / -a / occurs after substantives and adjectives ending in / o, u /.
- (3) / -o / occurs after substantives ending in consonants.
- (4) / -ø / occurs after some irregular substantives.
- (5) / -mi / occurs after / hew / first singular, and / tu / second singular, when no further suffix follows.
- (6) / -m / occurs after / hew / first singular and / tu / second singular when followed by the oblique morpheme.
- (7) / -ew / occurs after demonstrative bases which form third personal pronouns, when followed by the oblique morpheme.

Oblique Morpheme

The oblique morpheme has three allomorphs

/ - ϕ , -a, e /.

- | | |
|------------------|--|
| (1) / - ϕ / | <p>(a) occurs after singular substantives ending in vowels / a, i / and also ending in consonants.</p> <p>(b) it also occurs before / -ne / the dative case suffix, in plural as well as in singular in the case of pronouns and only in plural in the case of substantives.</p> |
| (2) / -e / | occurs after third personal pronouns when they are used as adjectives. |
| (3) / -a / | occurs elsewhere. |

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3.3. Adverbs :

Those nouns which are defective in inflexion are termed as Adverbs.

Some of them take only the ablative case suffix / -ti /, while few take either dative or locative case suffixes.

Some of the adverbs are listed below for illustration :

1) ikḍe	'this way' (side)
2) tikḍe	'that way' (side)
3) upper	'up, on, above'
4) eḡel	'before, in front of'
5) khale	'down, under'
6) med	'in side'
7) medeməṭṭ	'at the centre'
8) pasel	'behind'

Examples :

- 1) tikeḍti ek nekli eyo ... (T.16.13.)
- 1-2) tewa tēy murgi theḍpeḍa lēgu eni
ikḍe tikḍe deka lēgu ... (T.2.4.)
- 3) tewa tēy cuḍi upperti ek pat toḍiken
 nedim ṭaki ... (T.2.8.)
- 3) Tēy cuḍi upper uḍiken gēy ... (T.2.15)
- 4) tinati jera eḡel gēyo (T.17.6.)
- 5) cuḍubēy, cuḍubēy, ek pat toḍiken khale
 ṭak ... (T.2.7.)

- 6) (həw) mədəm jəykən ek khurciwər bejyo
(T.1.6.4.)
- 7) tina mədəməttəm japani pul che. (T.10.)
- 8) təy (edko) sadun dekiken pasəl sərka ləgu
(T.10.6.)

3.4. Verbs.

3.4.0. General Remarks :

As stated above the verbs are those words which take tense suffixes.

The verbal forms of this dialect can be divided into two broad classes - I Finite verbs and II Infinite verbs.

Class I Finite verbs :

Those forms which show at least some contrast of person, number and/or gender distinctions.

Class II Infinite verbs :

Those forms which do not show such a contrast i.e. they have single forms for all persons, numbers and genders. They are discussed in 3.4.2.

3.4.1. Class I. The finite verb forms further fall into eight paradigmatic sets, based on the difference in structure and meaning of the forms.

- 1) Present Indefinite.
- 2) Present Continuous.
- 3) Past Indefinite.
- 4) Past Continuous.
- 5) Perfect.
- 6) Pluperfect.
- 7) Future.
- 8) Imperative.

3.4.1.0. Before describing these paradigmatic sets in detail it is necessary to give two paradigms of the root / ho / 'to be'.

1 Present Indefinite

Singular	<i>Sg</i> ≠	Plural
I		
II		che
III		

The above form is the only exception to the definition of Finite verbs.

2 Past Indefinite

	Singular		Plural
Masculine	ho-t-o		
Feminine	ho-t-i		ho-t-a
Neuter	ho-t-u		

Now the above mentioned eight paradigmatic sets may be explained by taking the paradigms of the root / ker / 'to do'

3.4.1.1. Present Indefinite

	Singular	Plural
I	ker-u-c	ker-a-c
II	-	ker-o-c
III	-	-

There are four forms in this paradigms, three of which are shown above, the fourth / ker-ə-c / fills the places shown by a dash / - /.

There is a two-way number distinction in the first person only. There is also a two-way distinction of person in plural only. The second and the third singular and the third plural have the same shape. There is no gender distinction. The structure of these forms is : Root + person/number suffix + the abbreviated form of / che /, the present indefinite form of / ho / to be.

Singular : R + u ~ ə + c

Plural : R + Pl. suffix a.o~ə+c

3.4.1.2. Present Continuous.

	Singular	Plural
Masculine	ker-t-o-c	ker-t-a-c-
Feminine	ker-t-i-c	
Neuter	ker-t-u-c	

There are four forms in this paradigm. There is a three-way gender distinction in singular, and no gender distinction in plural. Also note that there is no distinction of person except of course that the neuter form implies the third person only. The structure of these forms is :

Root + Present tense marker + gender/number + abbreviated form of / che /, the present indefinite form of / ho / to be.

Singular : R + t + o ~ i ~ u + c (abbreviated form of / che /

Plural : R + t + a + c (abbreviated form of / che /)

3.4.1.3. Past Indefinite

	Singular		Plural
Masculine	ker-y-o		ker-y-a
Feminine & Neuter	ker + i		

There are three forms in this paradigm. There is a two-way gender distinction in singular and no gender distinction in plural. There is no distinction of person. The structure of these forms is :

Root + Past tense marker + gender/number suffix

Singular :	Masculine	R + y + o
	Feminine & Neuter	R + ϕ + i
Plural :		R + y + a

The verb / ja / becomes / ga / before a past tense suffix.

Examples :

ge-y-o	's went'
ge-ya	'we/you/they went'
gey	'she/it- went'

Before / i / the past tense suffix is / ø /.

3.4.1.4.	<u>Past continuous</u>	
	Singular	Plural
Masculine	kər-t-o-to	kər-t-a-ta
Feminine	kər-t-i-ti	
Neuter	kər-t-u-tu	

There are four forms in this paradigm. There is a three-way gender distinction in singular and no gender distinction in plural. Also note that there is no distinction of person except, of course, that the neuter form implies the third person only.

The structure of these forms is :

Root + Present tense marker + gender/number suffix + the abbreviated form of the corresponding past tense forms of the root / ho / 'to be'

Singular : R+t+o-i-u-to-ti-tu (the abbreviated forms of / hoto, hoti and hotu / respectively).

Plural : R+t+a-ta (the abbreviated form of / hota /)

3.4.1.5.	<u>Perfect</u>	
	Singular	Plural
Masculine	kər-y-o-c	kər-y-a-c-
Feminine & Neuter	kər-i-c	

There are three forms in this paradigm. There

is a two-way gender distinction in singular and no gender distinction in plural. There is no distinction of person.

The structure of these forms is as follows :

Root + Past tense marker + Gender/Number + Abbr. form of / che /, the present indefinite form of / ho / 'to be'.

Singular : Masculine : R+Y+O+C (abbr. form of / che /)

Feminine } : R+~~O~~+I-C (abbr. form of / che /)
and neut. }

Plural : R+Y+A+C (abbr. form of / che /)

Note : The perfect paradigm is formed by adding the abbreviated form of / che / to the past tense paradigm.

3.4.1.6. Pluperfect :

	Singular		Plural
Masculine	ker-y-o-to		
Feminine	ker-i-ti		ker-y-a-ta
Neuter	ker-i-tu		

There are four forms in this paradigm. There is a three-way gender distinction in singular and no gender distinction in plural. There is also no distinction of person except, of course, that the neuter form implies the third person only.

The structure of these forms is :

Root + Past tense marker + Gender/Number + Abbreviated

form of the corresponding past tense forms of the root / ho / 'to be'.

Singular : Masculine : R+y+o+to (the abbr.form of /hoto/).

Feminine : R+~~o~~^{tu}+i+ti (abbr. form of /hoti/,
/hotu/ respectively)

Plural : R+y-a+ta (abbr. form of /hota /)

3.4.1.7. Future :

	Singular	Plural
I	--	ker-s-a
II	--	ker-s-o
III	x	x

There are four forms in this paradigm, two of which are shown above. The third / ker-is / fills the places shown by a dash '-' and the fourth / ker-s-i / fills the places shown by 'x'.

There is a two-way number distinction in the first and second persons only. There is also a three-way distinction of person in plural. The first and the second person singular have the same shape. Similarly the third person has the same form both in singular as well as in plural. There is no gender distinction. The structure of these forms is :

Root + Future tense suffix + Person/Number suffix.

Singular : R + is + ϕ ~ i (I and II) and R + s + i (III)

Plural : R + s + a ~ o ~ i.

3.4.1.8. Imperative :

Singular	Plural
ker	ker-o

There are only two forms in this paradigm. There is no gender distinction. There is a two-way number distinction.

The structure of these forms is :

Root + Number Suffix.

Singular : R + ϕ .

Plural : R + o.

3.4.1.9. Morphophonemic rules

When the suffixes are added to the verb roots some morphophonemic changes take place in the stem or suffix or both. The following are the general rules of these changes.

- 1) When a suffix beginning with a vowel / a, o / is added to the roots ending in a vowel, there is an increment / w / between them.

Examples :

kha+a-c	>	kha-w-a-c-	'we eat'
kha+o+c	>	kha+w+o+c	'you (pl.) eat'
ja+a+c	>	ja+w+a+c	'we go'
ja+o+c	>	ja+w+o+c	'you (pl.) go'

de+a+c	>	de-w-a-c-	'we give'
de+o+c	>	de-w-o-c-	'you (pl.) give'
pi+a-c	>	pi+w-a-c	'we drink'
pi+o-c	>	pi+w+o-c	'you drink'

2) (a) The initial / e / of the suffix is dropped after a stem ending ⁱⁿ vowel except / i /

Examples :

kha+e-c	>	khac	'they eat' or he/she/it eats'
de+e-c	>	dec	'he/she gives' (or they give)
le+e-c	>	lec	'he/she/it takes' (or they take)

(b) The final vowel / i / of the stem and the initial / e / of the suffix together become / e /.

Examples :

pi-e-c-	>	pec	'he/she drinks or they drink'
---------	---	-----	----------------------------------

3) The final vowel / a / of the stem and the initial vowels / iu / of the following suffix, together become / ey /, / ew / respectively.

Examples :

kha+i	>	khëy	'he/she ate'
ja+i	>	gëy	'she/he want'
kha+u-c	>	khëw-c	'eat'
ja+u-c	>	jëw-c	'I go'

- 4) The final vowels / i, e / of the stem and / u / of the suffix, together become / yu-u /

Examples :

pi+u-c	>	pyuc ~ puc	'I drink'
de+u-c	>	dyuc ~duc	'I give'
le+u-c	>	lyuc ~ luc	'I take'

- 5) The vowel / i / of the suffix is dropped after a stem ending in a vowel except / a, e /

(a) Examples : pi + i > pi 'she/he drank'

pi + is > pis /you will drink

ho + i > hi 'he/she/it becomes

ho + is > his 'I/you/will become

(b) e + i > i

Examples: de + i > di 'he/she/gave' (or they gave)

le + i > li 'he/she took'

(c) o + u > u

Examples: ho+ u - c > huc 'I become'

- 6) The vowel in the final syllable a stem of the phonemic pattern (c) VCVC is dropped before a vowel. i.e. (c) VCVC > (c) V^cC before a vowel.

Examples : huber + u - c > hubruc 'I stop'

huber + i > hubri 'he/she/it stopped'

7) (a) aw + u > ew

Examples : caw + u - c > cawc 'I bite'
aw + u - c > ewuc 'I come'

The verbroot / aw / 'to come' is a special root, which though obeys this rule, has the shape / ew / before all suffixes, except in imperative singular where the original root itself is used.

Examples : ew - a - c 'we come'
ew - o - c 'You come' (plural)
ew - e - c 'you come' (singular)
'he/she comes'
'they come'
ew - $\frac{t}{t}$ - o - c 'I am coming' etc.

8) ew + u > ew

Examples : dhew + u - c > dhewc 'I wash'

9) aw + i > ey

Examples : caw + i > cey 'she/it bit'
caw + is > cays 'I/you (singular)
will bite'

10) ew + i > ey

Example : dhew + i > dhey 'he/she/it washed'

11) The root final / w / is dropped before / y / the past tense marker.

Examples : caw + y - o > cayo 'I/you (singular) bit'
 caw + y - a > caya 'we/you(plural)/they bit'
 dhew + y - o > dheyo 'I washed'
 dhew + y - a > dhey a 'we washed'
 ew + y - o > eyo 'I came'
 ew + y - a > eya 'we came' etc.

3.4.2. Class II : Infinite Verb Forms :-

These verb forms may be further divided into three groups 1) Infinitives, 2) present infinite and 3) past infinite, 4) obligatory forms.

3.4.2.1. Infinitive :-

The infinitives are formed by suffixing / -an / to the verbal bases.

The general morphophonemic rules are applicable in forming the infinitives also.

Examples :

pi-w-an	'to drink'
ja-w-an	'to go'
beṭ-an	'to sit'
khel-an	'to play'
de-w-an	'to give'
ew-an	'to come'

3.4.2.2. Present Infinite :-

a) Present infinite forms are formed by suffixing a morph^{eme} / -ta / to the verb root. The general morphophonemic rules hold good here. They may be called - following the traditional grammar, Present participles.

Examples :

dek-ta	'seeing'
watdek-ta	'waiting for'
kər-ta	'doing'

ghes-ta	'rubbing'
icar-ta	'asking'
mar-ta	'beating'
phir-ta	'wandering'
dhəkəl-ta	'pushing'
sərək-ta	'moving'
toḍ-ta	'cutting'
reḍ-ta	'weeping'
wəder-ta	'shouting'
uter-ta	'receding'
de-ta	'giving'
jel-ta	'burning'

(b) / -t / has an allomorph / -et / which is added to the verbroot.

Examples :

ker + et > ker-et (tewa)	'while doing'
ja + et > jat (tewa)	'while going'
aw + et > ew-et (tewa)	'while coming'
ghal + et > ghal-et (tewa)	'while establishing'

These forms are used when the adverb /tewa/ follows them; while the forms of (a) are generally used when followed by a finite verb form.

3.4.2.3. Past Infinite forms (or Gerunds) :-

The gerundial is formed by suffixing a morpheme

/ -ikən / to the roots.

The general morphophonemic rules are applicable here also.

Examples :

khəykən	'having eaten'
jəykən	'having gone'
əykən	'having come'
miləykən	'having collected together'
hubrikən	'having stopped'
utr-ikən	'having got down'
əyk-ikn	'having heard'
dek-ikən	'having seen'
pikən	'having drunk'
likən	'having taken'
kəykən	'having said'
uđ-ikən	'having flown'
tod-ikən	'having cut, (broken)'

3.4.2.4. Obligatory verbal forms :

The obligatory verbal forms are derived by suffixing / -nu / to the verb roots.

Examples :

kər-nu	'should do'
əw-nu	'should come'
ja-nu	'should go' etc.

3.5.

Derivation3.5.0. General Remarks :-

Words in khatri show three different kinds of formation according to the number and nature (or type) of morphs they comprise.

I) A simple word :- Which consists of a single morpheme. Examples : gher, cegot, hew, eni, ker, dher, etc.

II) A complex word :- which consists of a simple word + a suffix. Examples : chokr-o, chokr-i, kudd-o, kudd-i, khel-nar, Raja-n; tyo, kon, yo, pəyl, əkra, tis; bal-pen; jaw-d; dekad, ekda, tewa, etc.

III) A compound word :- which consists of two simple words.

Examples :

jen-kido	'bee'
pan-ghodo	'water horse'
erəny-jərgel	'thick forest'

The inflexion of these words has been described in the foregoing sections. The derivation of the complex and the compound words is described in this section.

3.5.1. The following types of derivatives are formed :

1) Adjectives, 2) Substantives, 3) Adjective and substantive, 4) Verbs, 5) Adverbs, 6) Numerals.

3.5.1.1. Adjectives :

Adjectives are formed from the following bases :

- a) from substantives, pronouns and adverbs.
- b) from verbal bases.
- c) from numerals.
- d) from infinitives.
- e) from demonstratives.

(a) Adjectives from substantives, pronouns and Adverbs

Adjectives are formed by suffixing a possessive morpheme / -n / in the sense 'of' to the oblique forms of substantive, pronouns and adverbs. These derived adjectives behave in every respect like the adjectives of group 1.

Examples :

raja-n-o	beṭo	'king's son'
raja-n-a	beṭa	'king's son!'
raja-n-i	beṭi	'king's daughter'
raja-n-e	beṭe	'king's daughters'
raja-n-u	ghoḍo	'king's horse'
raja-n-a	ghoḍa	'king's horses'
raja-n-a	beṭan	'to the King's son'
raja-n-a	beṭahonne	'to the king's sons'
raja-n-a	beṭin	'to the king's daughters'
raja-n-a	beṭehonne	'to the king's daughters'
raja-n-a	ghoḍan	'to the king's horse'

raja-n-a	ghodahonne	'to the king's horses'
puna-n-u	bajar	'A market of Poona' etc.
hyā-n-o	chokro	'a boy of this (place)'
hyā-n-a	chokra	'boys of this (place)'
hyā-n-i	chokri	'a girl of this (place)'
hyā-n-e	chokre	'girls of this (place)'
hyā-n-u	gher	'a house of this (place)'
hyā-n-a	ghero	'the houses of this (place)'
hyā-n-a	chokran	'to the boy of this (place)'
hyā-n-a	chokrahone	'to the boys of this (place)'
hyā-n-a	chokrin	'to the girl of this (place)'
hyā-n-a	chokrehonne	'to the girls of this (place)'
hyā-n-a	gherne	'to the house of this (place)'
hyā-n-a	gherohonne	'to the houses of this (place)'
		etc.
kha-n-o	chokro	'boy of what (place)'
tha-n-o	chokro	'boy of this (place)' etc.

In the case of pronouns this suffix / -n /
has a zero allomorph. / -∅ /.

Examples :

mar-o	beṭo	'my son'
mar-a	beṭa	'my sons'
mar-i	beṭi	'my daughter'
mar-e	beṭe	'my daughters'
mar-u	gher	'my house'
mar-a	ghero	'my houses'
mar-a	betan	'to my son'
mar-a	betahonne	'to my sons'
mar-a	betin	'to my daughter'
mar-a	betehonne	'to my daughters'
mar-a	gherne	'to my house'
mar-a	gherohonne	'to my houses' etc.
hemar-o	beṭo	'our son'
hemar-a	beṭa	'our sons'
hemar-i	beṭi	'our daughter'
hemar-e	beṭe	'our daughters'
hemar-u	gaw	'our village'
hemar-a	gawo	'our villages'
hemar-a	betan	'to our boy'
hemar-a	betahonne	'to our boys'
hemar-a	betin	'to our daughter'
hemar-a	betehonne	'to our daughters'
hemar-a	gawne	'to our village'
hemar-a	gawohonne	'to our villages' etc.

Similarly	tar-o	beṭo	'your son' (singular)
	tar-a	beta	'your son'
	tari	beti	'your daughter'
	taru	gher	'your house' etc.
	tumaro	beṭo	'your son' (plural)
	tumar-a	beṭa	'your sons'
	tumar-i	beṭi	'your daughter'
	tumare	beṭe	'your daughters'
	tumar-u	gher	'your house'
	tumar-a	ghero	'your houses' etc.
	tin-o	beṭo	'his son'
	tin-a	beta	'his sons'
	tin-i	beti	'his daughter'
	tin-e	bete	'his daughters'
	tin-u	gher	'his house'
	tin-a	gher	'his houses' etc.
	teṭwn-o	beṭo	'their son'
	teṭwn-a	beṭa	'their sons'
	teṭwn-i	beṭi	'their daughter'
	teṭwn-e	beṭe	'their daughters'
	teṭwn-u	gher	'their house'
	teṭwn-a	ghero	'their houses'
Similarly	jin-o	beṭo	'whose son'
	jewn-o	beṭo	'whose sons' (plural).

in-o	beto	'this man's son'
yaw-no	beto	'these men's sons' etc.
kon-o	beto	'whose son'
kon-i	beti	'whose daughter'
kon-u	gher	'whose house' etc.

(b) Adjectives from verbal bases :

i) Adjectives are formed by suffixing the morpheme / -el / to the verbal bases. The general morphophonemic rules given in 3.3.4. hold good here also. Further, gender and number suffixes are added to these adjectival bases. These derived adjectives behave in every respect like adjectives of group 1. They may be called, following the traditional grammar, 'Past participles' :

Examples :

ker-el-a-i-u	'that which is done'
ker-el-a-e-a	'those which are done'
es-el-o-i-u	'that which exists'
ped-el-o-i-u	'that which has fallen'
belay-el-o-i-u	'that which is called'
cay-el-o-i-u	'that which is bitten' etc.

(c) Adjectives from numerals :

Adjectives are formed by adding the morpheme / -w / to the numerals. The numeral /ek, don/ have an

irregular shape of / pey- , dus- / respectively before this morpheme / -w /. The morpheme / -w / has four allomorphs / -l, -r, -aw, -w /

/ -l / occurs after / ek /

/ -r / occurs after / don /

/ -aw / occurs after / tis, calis, is, pannas/ etc

/ -w / Occurs elsewhere.

These derived adjectives behave in every respect like the adjectives of group 1.

Examples :

pey-l-o	chokro	'the first boy'
pey-l-a	chokra	'the first boys'
pey-l-i	chokri	'the first girl'
pey-l-e	chokre	'the first girls'
pey-l-u	gher	'the first house'
pey-l-a	chokran	'to the first boy'
pey-l-a	chokrin	'to the first girl'
pey-l-a	gherne	'to the first house' etc.
dusr-o	chokro	'the second boy'
dusr-i	chokri	'the second girl'
dusr-u	gher	'the second house'
dusr-a	chokran	'to the second boy'
dusr-a	chokrin	'to the second girl'
dusr-a	gherna	'to the second house' etc.

Similarly	tisr-o	chokro	'third boy'
	pac-w-o	chokro	'fifth boy'
	pac-w-i	chokri	'fifth girl'
	pac-w-u	gher	'fifth house'
	pac-w-a	chokran/chokrin/gherne	etc.

Similarly	che-w-o-i~u	'sixth'
	sat-w-o-i~u	'seventh'
upto	etra-w-o-i~u.	'eighteenth'
	is-aw-o chokro	'twentyeth boy'
	is-aw-i chokri	'twentyeth girl'
	is-aw-u gher	'twentetheth house'
Similarly	tis-aw	'30th'
	calis-aw	'40th'
	pennas-aw	'50th' etc.

(d) Adjectives from infinitives :

Adjectives are also formed by suffixing the morpheme / -u / to the infinitives. These derived adjectives behave like the adjectives of group 2.

Examples :

piwan-u	'drinking'
jawan-u	'going'
ewan-u	'coming'
keran-u	'doing'
betan-u	'sitting'
wacan-u	'reading' etc.

(e) Adjectives from demonstratives :

The third personal pronouns are formed from the demonstratives / ti / 'that', / i / 'this' and / ji / 'who'; and also from the interrogative pronoun / kon / is derived from / k- /. These are treated in 3.2.2.

Adjectives are formed from the demonstratives / ti / and / i / and / k- /.

No such derivative adjective is formed from the demonstrative / ji /.

These Adjectives are formed as shown below :

1) by suffixing a morpheme / ewd-/ . The final / i / of the demonstratives is dropped before this suffix. These adjectives behave in every respect like the adjectives of group 1. The form / tewd- / has an alternative shape / tew /.

Examples :

tewdo-tewdo	chokro	
tewdi-tewdi	chokri	
tewdu-tewdu	ghar	etc.

Similarly

ewdo	chokro
ewdi	chokri
ewdu	ghar etc.
kewdo	chokro
kewdi	chokri

k-ewd-u gher
 kewd-a loko etc.

ii) by suffixing a morpheme / -tk / in the sense of 'so much'. These adjectives also behave like the adjectives of group 1.

N.B. : The difference between these morphemes is that

1) / ewd- / refers mostly to the number and size while 2) / -tk / mostly refers to time.

Examples :

ti-tk-o-i-u	'that much'
i-tk-o-i-u	'this much'
ki-tk-o-i ₁ -u	'how much.'

iii) by adding a morpheme / eys / in the sense of 'that type'. The final vowel / i / is dropped before this morpheme. These adjectives also behave like adjectives in group 1.

Examples :

t-ays-o-i-u	'of that type'
eys-o-i-u	'of this type'
k-ays-o-i-u	'of what type'

3.5.1.2. Substantives

Substantives are derived from substantives, adjectives and adverbs as shown below.

(a) by adding the morpheme / -wal / to the substantives, adverbs and the adjectives derived from verbal bases

(i.e. the past participles). This morpheme indicates that the person or thing 'belongs to' or 'in possession' of the thing expressed by the base. Further, gender and number suffixes are added to these substantives i.e. they behave like the substantives of group 1.

Examples :

khet-wal-o-i	'one who is in possession of a field'
kha-wal-o-i	'of what place'
tha-wal-o-i	'of that place'

(b) by adding the morpheme / -pen / to the substantives and adjectival bases. These substantives behave like the substantives of group 2.

Examples :

bal-pen	'childhood'
alsi-pen	'idleness'
mottu-pen	'greatness'
san-pen	'wisdom'

(6) Substantives from Substantives :-

Substantives are formed by adding one substantive to another substantive. *These derived sub.s are called "Compound Words"*

Examples :

jen-kido	'bee'
pan-ghodo	'water horse', etc.

3.5.1. Adjective and substantive from verbal bases :-

Adjective and subjective are formed by suffixing

the morpheme / -nar / to the verbal bases. This morpheme indicates that the action denoted by the root will be done by that person. These derivatives behave like both substantives of Group 1 and adjectives of Group 1, i.e. they take gender and number marks before they are used.

Examples :

	kha-nar-o-i-u	'one who eats'
	ja-nar-o-i-u	'one who goes'
	khel-nar-o-i-u	'player'
(lakud)	tod-nar-o-i-u	'(wood) cutter'
	nacker-nar-o-i-u	'dancer'
	jaduker-nar-o-i-u	'a magician'
	de-nar-o-i-u	'one who gives'
	dek-nar-o-i-u	'one who sees'
	dekad-nar-o-i-u	'one who shows'
(sap)	khelad-nar-o-i-u	'a snake carmer' (lit. one who makes (snake) play).

3.5.1.4. Verbs from verbs

(a) The causative base is formed by suffixing a causative morpheme / -ad / to the verb roots. The general morphophonemic rules hold good here also.

These causal bases behave in all respects like verbal bases i.e. they take tense, person and number suffixes like verbs.

Examples :

ja-w-ad	'cause to go'; 'lose'
kha-w-ad	'cause to eat' i.e. feed.
pi-w-ad	'cause to drink'
dek-ad	'show'
ew-ad	'cause to come'
le-w-ad	'cause to take'
de-w-ad	'cause to give' etc.

(b) Double causatives :

The double causatives are found in some rare cases. They are formed by suffixing the causative morpheme / -ad / to the causal bases, described in (a) above.

Examples :

dekad-ad	^{Cause} 'come to show'
jemad-ad	^{Cause} 'come to gather' etc.

3.5.1.5. Adverbs

Adverbs are derived from (a) numeral and

(b) demonstratives.

(a) Adverbs from numerals

Adverbs are derived by suffixing a morpheme / -da / to the numerals, in the sense of 'so many times'

Examples :

ek-da	'once'
don-da	'twice'

	tin-da	'thrice'
	car-da	'four times'
upto	dess-da	'ten times'
	is-da	'twenty times'
	tis-da	'thirty times'
upto	newed-da	'ninety times'
	sew-da	'hundred times'
	hejar-da	'thousand times'

(b) Adverbs from demonstratives

Adverbs are formed from the demonstratives

/ ti / and / i / and / k / as shown below :-

i) by suffixing a morpheme / ew / in the sense of 'manner', 'way'. The final / i / is dropped before / ew /. The demonstrative / i / and the morpheme / ew / together give rise to the shape / hēw /.

Examples :

tew	'that way', 'that manner'
hēw	'this way'; 'this manner'
kew	'in what manner', 'how'

ii) by adding / -ewa / to indicate time.

The dem. / i / has an irregular form / etta /
Examples :

tewa	'then', 'at that time'
etta	'now'
kewa	'when', 'at what time'

iii) by adding / ha / to indicate place. The final / i / of / ti / is dropped. The demonstrative / i / has an irregular form / hyā /.
Examples :

tha	'there'
hyā	'here'
kha	'where'

and iv) by adding / -kede / in the sense of 'towards', / k- / has the shape of / ki / before this morpheme.

Examples :

ti-kede (-tikde)	'towards that'
ikede (-ikde)	'towards this'
kikede (-kikde)	'towards what'

3.5.1.6. Numeral from numeral

The basic numeral morphemes are given below :

Group No. 1 :

ek	'one'
don	'two'
tin	'three'
car	'four'
pac	'five'
che	'six'
sat	'seven'
at	'eight'

nəw	'nine'
dəss	'ten'

Group No. 2 :

<u>ək</u> -ra	'eleven'
<u>ba</u> -ra	'twelve'
<u>te</u> -ra	'thirteen'
<u>cəw</u> -da	'fourteen'
<u>pand</u> -ra	'fifteen'
<u>so</u> -la	'sixteen'
<u>sat</u> -ra	'seventeen'
<u>at</u> -ra	'eighteen'
ekonis	'nineteen'

Group No. 3 :

<u>i</u> -s	'twenty'
<u>ti</u> -s	'thirty'
<u>cali</u> -s	'forty'
<u>penna</u> -s	'fifty'
sat-saṭi	'sixty'
setter	'seventy'
<u>ay</u> -si	'eighty'
<u>nəw</u> -əd	'ninety'

Group No. 4 :

səw	'hundred'
hejar	'thousand'
lak	'lac'
kəroḍ	'crore'

Group No. 1. numerals from / ek / to / däss / are single morphemes.

Group No. 2. numerals from / ekra / to / etra / consist of two morphemes each, while the numeral / ekonis / contains three morphemes. They may be analysed as follows: / ekra / to / etra / consist of allomorphs of the morphemes / ek / to / at / respectively (which are underlined) each followed by the morpheme / ra / which has the allomorph / da / after / cew / 'four'; and / la / after / so / 'six'.

The numeral / ekonis / consists of three morphemes, viz. morphemes / ek / + / on / 'minus' + / is / 'twenty'; together meaning 'twenty minus one' i.e. 'nineteen'.

Group No. 3 There are decades, which consist of allomorph of the morphemes / don / to / new / followed by the morpheme / -s / meaning 'decade', which has the allomorph / -si / after / at / -ed / after / new /.

/ che / and / sat / have irregular forms / saṭ-saṭi / and / setter / respectively.

Group No. 4 These numerals also consist of one morpheme each.

Numerals from 21 to 29, 31-39 etc. are formed by suffixing the oblique morpheme / -er / to the numerals / is, tis, calis / etc. and then adding the basic numerals / ek / to / new /.

Examples :

	is-er ek	twenty one.
	is-er don	twenty two.
	is-er tin	twenty three.
	is-er car	twenty four.
	is-er pac	twenty five.
	is-er che	twenty six.
	is-er sat	twenty seven.
	is-er at	twenty eight.
	is-er new	twenty nine.
	tis-er-ek	thirty one
upto	tis-er new	thirty nine etc.

3.6. Sample Text with Grammatical Analysis :

A sample text with the grammatical analysis is given in this section, to illustrate the statements made in the foregoing sections on the morphology of the Khatri dialect. The first ten sentences of the Text No. 6 in Appendix I are chosen for the purpose. The following procedure is followed :-

Each Khatri sentence is given with the inter-linear as well as the free translation.

The original Khatri sentence is given in (A). The inter-linear translation is given in (B) and the free translation is given in (C).

The words in each sentence are numbered to facilitate to give the reference in the grammatical analysis.

After all the ten sentences of the text, the detailed grammatical analysis of all the words in every sentence is given in the same order as that of the words in the text.

Reference to the relevant section of the morphology is given after each grammatical element. However, reference to the same grammatical element is not given every time it occurs. The reference is given at it's first occurrence only.

SAMPLE TEXT

- I. A. ¹ek ²gawem ³ek ⁴simpi ⁵hoto.
 B. one in village one tailor (he) was.
 C. There was a tailor in a village.

- II. A. ¹tyo ²tope ³siwiken ⁴bajarne
 B. He caps having stitched to the market

- A. ⁵ikaa ⁶liken ⁷jatoto.
 B. to sell having taken (he) was going.
 C. Having stitched the caps and taking them he was going to the market to sell them.

- III. A. ¹bajar ²gherti ³ley ⁴dur ⁵hotu
 B. market from house much away (it) was
 C. The market was far away from (his) house.

- VI. A. ¹tina ²seti ³tyo ⁴ereñy-jedgeleni
 B. of that for he forest (thick-jungle) from within
 A. ⁵janu ⁶pedtutu.
 B. going (it) was falling.
 C. Therefore, he had to go through a thick forest.

- V. A. ¹tyo ²ekda ³tope ⁴liken ⁵jat
 B. he once caps having taken going
 A. ⁶tewa ⁷watem ⁸eupar ⁹hu.
 B. then on the way noon (it) became.
 C. Once, when he was going taking the caps, it became noon.

- VI. A. ¹ley ²unn ³hotu .
 B. much sunlight (Heat) (it) was.
 C. There was much heat.

- VII. A. ¹tina ²seti ³tyo ⁴ek ⁵jhadna ⁶khale
 B. of that for he one of tree under
 A. ⁷aram ⁸lewa ⁹seti ¹⁰lido .
 B. rest to take for (he) lied down.
 C. Therefore, he lied down under a tree to take rest.

- VIII. A. ¹teuc ²tine ³jhemp ⁴lagi .
 B. in that way only to him nap (it) stuck
 C. Immediately sleep came (over him).

- IX. A. ¹te ²jhader ³ley ⁴medgya ⁵betiyata .
 B. that on t³-ree many monkeys (they) were sitting .
 C. There were many monkeys sitting on that tree.

- X. A. ¹te ²heluc ³khale ⁴utrikon
 B. they slowly only down having decended
 A. ⁵tope ⁶li ⁷gaya .
 B. caps having taken (they) went.
 C. They slowly climbed down and taking the caps went away.

Grammatical analysis

- I
1. ek 'one', numeral (see 3.5.6.1.)
 2. gawem 'in village' Loc. sg.
 < gaw 'village', neut. sub. gr.2 (3.1.1.2)
 + em, an allomorph of the Loc. case suffix,
 after consonants (see 3.1.1.7.)
 3. ek 'one' (see I.1. above)
 4. simpi 'tailor', masc. sub. gr.2 (see 3.1.1.2.)
 5. hoto 'he was', past indefinite, masc. sg.
 of / ho / 'to be' (see 3.4.1.0.)
- II
1. tyo 'he', 3rd pers. sg. pronoun (see 3.1.2.1.)
 2. tope 'caps', pl. form of topi.
 < topi 'cap', neut. sub. gr.2 (3.1.1.2.)
 + e, an allomorph of pl. morpheme, after / i /
 (see 3.1.1.4.)
 3. siwiken 'having stitched' Gerendial form.
 < siw 'stitch', verb root.
 + iken, past infinite (gerendial)
 morpheme (see 3.4.2.3.)
 4. bajarne 'to market' Dat. sg.
 < bajar 'market', neut. sub. gr.2 (3.1.1.2)
 + ne, dative case suffix. (3.1.1.7.3.)
 5. ikan 'to sell', Infinitive form.
 < ik 'sell', verbroot.
 + an, infinitive morpheme (see 3.4.2.1.)

6. liken 'having taken', Gerendial form.

< le 'take', verb root

+ iken, past. infinite morpheme (3.4.2.3.)

7. jatoto 'was going', past. cont. 3rd masc. sg.

(3.4.1.4.)

< ja 'go', verb root.

+ t, pres. tense marker.

+ o, gender morpheme.

+ to, abbr. form of / hoto /, past. Ind.
masc. sg. of / ho / 'to be'.

III 1. bajar 'market', neut. sub. gr.2. (nom. sg.)

2. gherti 'from house', Inst. sg.,

< gher, 'house', neut. sub. gr.2 (3.1.1.2)

+ ti, inst. case suffix. (see 3.1.1.7.2.)

3. ley 'very much', adj. gr.2. (3.2.)

4. dur 'far', adverb. (3.3.)

5. hotu 'was', past. indef. neut. sg. of / ho / 'to be'

IV 1. tina 'of that', obl. form of / tin / derivative
form

< ti, demonstrative

+ n, possessive morpheme (see 3.5.1.0.)

+ a, obl. morpheme.

2. seti 'for the sake of' P.P. (see 3.1.0.)

3. tyo, (see II. 1. above)

4. ereny jəgələnti 'from within a thick forest'

< areny-jəŋgal, a comp. word. neut. sub. gr.2
(see 3.5.2.)

+ əm 'in' (see I.2. above)

+ ti, 'from' Instr. case suffix (see 3.1.1.7.)

5. janu 'had to go', obligatory form (3.4.2.4.)

< ja 'go' verb root.

+ nu, obligatory morpheme (3.4.2.4.)

6. peḍtutu 'was falling' past. cont. neut. sg.

< peḍ 'fall'

+ t, pr. tense marker. (see 3.4.1.)

+ u, neut. gender suffix.

+ tu, abbr. form of / hotu /, past.

inde. form of / ho / 'to be'.

V. 1. tyo (see II.1. above)

2. ekda 'once'.

< ek, 'one' numeral.

+ da, adv. ^{der}abrivated morpheme (3.5.5.)

3. tope 'caps' (see II.2. above)

4. liken (see II.6. above).

5. jat 'while going'; pres. infinite form (3.4.2.2.)

< ja, 'go' verb root

+ et, pres. infin. morpheme (3.4.2.2.)

6. tewa 'then' adverb derivative form (3.5.5.)

< ti, demonstrative

+ ewa, Adv. der. suffix. (3.5.5.)

7. waṭem 'on way', Loc. sg.
 < wat 'way', neut. sub. gr. 2.
 + em, (same as I. 2. above).
 8. dupar 'noon', neut. sub. gr. 2.
 9. hu 'became', past indef. neut.
 < ho 'become' (3.4.1.3.)

- VI 1. ləy 'much', adverb.
 2. unn 'sunlight (heat)', neut. sub. gr.2. (3.1.1.2.)
 3. hotu, past ind. neut.
 < ho 'to be'

- VII 1. tina (same as IV. 1. above)
 2. səti (same as IV. 2. above)
 3. tyo (same as II. 1. above)
 3. ek (same as I. 1. above)
 4. jhadna 'of tree' obl. form
 < jhad 'tree' neut. sub. gr.2.
 + n, possessive suffix (see 3.5.1a)
 + a, oblique morpheme.
 5. aram 'rest'
 < aram, neut. sub. gr.2. (3.1.1.2)
 + ʃ, allomorph of acc. case suffix
 after consonants (see 3.1.1.7.1.)
 6. lewa 'to take' contracted form of / lewan /,
 infinitive form of / le / to take.
 7. səti (same as IV. 2. above)

8. li_{dyo} 'he lied down', past. inde. III masc. sg.
 < li_d 'lie down, verb root.
 + y, past tense marker (3.4.1.3.)
 + o, masc. gender morpheme.

- VIII 1. tew < tew 'in that way' adv. form of the
 dem. / ti /.
 + ew, adv. dati. morpheme (3.5.5.)
2. c an emphatic particle.
3. tine 'to him' Dat. sg.
 < tyo 3rd pers. masc. pron.
 + ne, dative case suffix (3.1.1.7.3.)
4. jhemp 'nap' neut. sub. gr. 2.
5. lagi < lag 'to over come'
 + ǵ allomorph of past. ind. marker
 before / i / (3.4.1.3.)
 + i, f & n. gender suffix

- IX 1. te 'that' obl. form of the 3rd pers. pr / tøy /.
 < tøy third pers. pronoun.
 + e oblique morpheme (3.1.2.6.)
2. jhader 'on tree'
 < jhad 'tree' neut. sub. gr.2.
 + er, allomorph of wer, 'on', P.P.
3. ley 'much' adverb
4. medgya 'monkeys' pl. form.
 < medgyo 'monkey' neut. sub. gr. 2.
 + a, allomorph of the pl. morpheme after o
 (3.1.1.3.)

5. beṭyata 'were sitting', pluperfect, pl (3.4.1.6.)

< beṭ 'sit', verb root

+ y, past tense marker.

+ a, pl. marker.

+ ta, abbr. form of / hota /.

X. 1. te 'they' pl. of / tey / 3rd pers. neut. pr.

< tey, neut. 3rd pr. (3.1.2.)

+ e, pl. morpheme. (3.1.2.3.)

2. heluc 'slowly' (3.3.)

< halu 'adverb'

+ c, emphatic particle.

3. khale 'down', adverb. (3.3.)

4. utriken 'having climbed down', gerundial form.

< uter 'to climb down'.

5. tope 'caps' (see II 2 above)

6. li 'having taken', shortened form of / liken /
the gerundial form < / le / to take.

7. geya 'they went' past. ind. pl.

< ja, 'go' verb root.

+ y past tense marker.

+ a pl. suffix.

APPENDIX - I

TEXTS

TEXTS

Introductory Remarks :-

1. Twentyone Khetri texts have been given in phonemic script. The English translation of these texts is given after every text. These texts include fifteen tales, four narratives and two dialogues. They are selected in such a way as to give a good representation of the structure of the dialect.

2. The first twenty texts were dictated to me by the informant Shri K. N. Pujari and the last two dialogues are based on the actual conversation between Shri Pujari and his cousin Shri R. G. Merwade. These texts were also recorded on the tape and checked to obviate any unnatural pauses from Dictation. Shri Pujari showed great interest in telling the stories. The texts, particularly the narratives, amply illustrate this.

3. For the easy understanding of the texts, some punctual marks are used in the 'Khetri' texts. The comma is used to indicate clause boundaries. Full stop is used to indicate the sentence boundaries. The inverted commas are used to indicate the direct speech. The sentences of each text are numbered to facilitate the

common reader in following the translation, where also the sentences are correspondingly numbered.

4. The Translation is neither literal nor free. It is a compromise between the two. Where ever necessary the literal meaning of a word or a sentence is given in the bracket.

1. maru kani

1. maru naw krisnasa nersigsa pujari.
2. hew tiser-at weresno che. 3. hemara dadanu naw nersigsa nagosa pujari keyken che, eni emmanu naw withubay nersigsa pujari keyken che. 4. hemara ghernu peristiti gerib esnati mene jasti sikanu hu nhey. 5. maru sikanu merati satwi tewdi hu. 6. egel sikaseti hew ley dhedpedyo. 7. hu-terbi mene te elne konu-bi medet mili nhey. 8. tinati maru sikanu tewduc rhey. 9. hew sal sikettewa ley sant gunno hoto. 10. hew egel sal chodi. 11. ekkonisew-calisem solapurne hemara sawji narayansa walusa bareð yewnakeðe simpinu kam sika-seti geyo, eni ek weresemec siwanu kam sikyo. 12. mara pac bheyno eni ek bhey eni hew; hew, hemi weti sat jena che. 13. mara sebbi bheynohonna legno hwac eni mara ennanu-bi legen huc. 14. tinu naw durgasa pujari. 15. te relwem nokri kerec. 16. maru legen ekkonisew-settecalisem hu. 17. maru legeh hwa-werti hew hublim swetanu siwanu dhendo suru keryo. 18. tha tin weres kadyo. 19. thanu hewa mene lagi nhey. 20. egel hew ekkonisew-trepennem punanu najik esela ghorpedi relwena gherme rhew-nara, hemara motta sawji witthelsa ramasa merwade yewna-keðe rhewa lego. 21. eni mene hyanu hewa mani. 22. tewati hew hyac rhewa lego. 23. hya hew seb-bi

lokohonna bərober khelimiliti rəyo. 24. mənə tin
 bəṭe əni ek bəṭo che. 25. mara baykonu naw
 radhabay keyken che. 26. maru kam cəgoṭ cələl che.
 27. hēmarā ghərme hēmi sēb-bi jēna kēwa-bi hēmarī
 bolīc bolac. 28. ətta el jī jōsi yēwna sēggaṭ
 inpharment keyken kam kəranu mənə ləy mənne əy.
 29. tinati mənə-bi hēmarā bhāsanu dnyan əy.

1. My Story

1. My name (is) Krisnasa Narsinga Pujari.
 2. I am of thirtyeight years (age). 3. My father's
 name (is) Narsinga Nagosa Pujari and my mother's
 name is (Smt.) Vithubai Narsinga Pujari. 4. As the
 condition of my family was very poor I could not have
 much education. 5. I studied upto the marathi
 seventh standard. 6. I struggled very much to study
 further. 7. Still at that time I did not get anybody's
 help. 8. Hence my education remained that much only.
 9. When I was learning in the school I was of a very
 quiet nature. 10. Afterwards I left the school.
 11. In 1940 I went to Sholapur to learn tailoring
 under my brother-in-law (Shri) Narayansa Valusa Barad,
 and in one year only I learnt tailoring. 12. My five
 sisters, one brother and myself, thus we are in all
 seven people. 13. The marriages of all my sisters

have taken place and the marriage of my elder brother also has taken place. 14. His name is Durgasa Pujari. 15. He is serving in the Railway. 16. My marriage took place in 1947. 17. After my marriage took place I started my own profession of tailoring at Hubli. 18. I spent three years there. 19. The climate there did not suit me. 20. Afterwards in 1953 I began staying in the house of ^{our} eldest brother-in-law (Shri) Vitthalsa Ramasa Merwade, who is staying in the Railway quarters at Ghorpadi near Poona. 21. And the climate of this (place) suits me very well. 22. Since then I have been staying (lit. I started staying) here only. 23. Here I lived happily and enjoyably (lit. by playing and mixing up) with all the people. 24. I have three daughters and one son. 25. The name of my wife is (Smt.) Radhabai. 26. My work is going on well. 27. At (our) home we all always speak our dialect only. 28. At present I am working with (Shri) L. G. Joshi as an informant; I like it very much. 29. Thereby I also get the knowledge of our language.

2. upkarnu phed

1. ek gawem ek mottu nedi hotu. 2. ekda lay jorti waro chuti. 3. te warati ek muggi udiken te nedim pedi. 4. tewa tay muggi thedpada legu. ani ikdetikde deka legu. 5. te nedina dandawar ek mottu jhad hotu. 6. te jhader ek cudi betitu. 7. te cudin dekiken muggi, " cudubay, cudubay, ek pat todiken khale tak " kayken boli. 8. tewa tay cudi upperti ek pat todiken nedim taki. 9. tewa tay muggi te pat-kede helu helu jeyken pater beti. 10. thati tay pat teltu teltu nedina dandan ey poci. 11. hew te mugginu jiw waci. 12. dusra dise ek menus te jhad-kede eyken huberyo, ani te jhader betela cudin dhondati maraseti tyo dhondo cudina agger bhirkawnaro towdamac muggi te menusna pogne jorti cey. 13. muggi ceyel - berobar menus gebakne khale betyo. 14. tewa dhondo tina hatemti khale pedi. 15. te menusna awajti tay cudi upper udiken gey.

2. Gratefulness. (lit: Return of the obligation).

1. There was a big river in a village.
2. Once the wind started blowing with great force.
3. (Being carried away) by that wind an ant fell in that river.
4. Then the ant started struggling and looked

here and there. 5. There was a big tree on the bank of that river. 6. One sparrow was sitting on that tree. 7. Having seen that sparrow the ant said, "dear lady sparrow, dear lady sparrow, (please) throw down a leaf, removing it (from the tree). 8. Then the sparrow plucked a leaf from the tree and threw it (down) in the river, from above. 9. Then that ant slowly went towards that leaf and sat on it. 10. There from, the leaf, floating and floating, reached the bank of the river. 11. In this way the life of that ant was saved. 12. The next day one man came towards that tree, stood, and when he was about to hurl the stone at that sparrow (lit: on the body of that sparrow), to kill it with the stone, the ant bit his leg very severely. 13. Immediately after that ant bit him the man sat down. 14. Then the stone slipped down from his hand. 15. By the sound of that man the sparrow flew up and went away.

3. tørselu kawlo

1. ekda ek kawlan pani piwan ley teres lagitu.
 2. tey pani dhundaseti phirtutu. 3. tewa tine ek
 jagawer bhandu disi. 4. tewa tey bhandam ka che
 keyken tinawer eyken beti, eni bhandam deki. 5. tinam
 pani hotu. 6. pani dekiken tine ley anend hu eni
 dukk-bi kewadi. 7. kaketer tinam pani khale hotu.
 8. tewa tine ek ekkel payda hu. 9. tey khale pedela
 kheda ekek keriken opna mondati bhandam taka legu.
 10. tewa, kheda kewkew bhandam peda lega, tewtew
 pani upper owa legu. 11. pani upper eyawer tey pani
 piwa legu, eni opnu teres bheryawer upper udi gay .

3. A thirsty crow.

1. Once a crow was very thirsty. 2. It was
 wandering in search of water. 3. At that time it
 saw a vessel in a place. 4. Then it came there and,
 to see what was there in that vessel, sat on it and
 looked into the vessel. 5. There was water in that
 (vessel). 6. Having seen the water it felt extremely
 happy and (at the same time) also felt sorry. 7.
 Because the water was very low (at the bottom) in that.
 8. Then an idea struck it. 9. The crow took the
 pebbles, fallen on the ground, in his beak and began

to drop them in the jar. 10. Then as the pebbles
 began falling into the jar, so the water started rising
 up. 11. When the water rose up, the crow drank the water
 and after it's thirst was quenched, it flew away.

4. deyalu rajo

1. enentpur nawna gavem ek rajo rajy kertoto.
 2. tine sikar keranu ley hews hotu. 3. tyo derroj
 sikar khelan jatoto. 4. ek dis tyo rajo epna
 predanna saggat sikar seti jaggalne gayo. 5. tine ek
 jaga kedti hulinu wedertte awaj ewa legu. 6. tewa
 rajo te dikkne nhata lego. 7. rajo nhatat te dekiken
 predan bi rajan pasal nhata lego. 8. doni jena
 miliken tha गया. 9. tewa towna sember ek hulinu jodi
 epna beccahonne saggat cimatkhi kerat te disi.
 10. tay dekiken rajana mennem icar payda hu ki.
 11. "hew jer hulin maryoter, tina berne ley dukk hoc.
 12. tinaseti hew tine nhey marnuc cegot." 13. keyken
 rajo hulin na martac epna rajwadan ey chodyo.

4. A Kind King

1. A king was ruling in a town by name Anantpur. 2. He had a great interest in hunting (lit. to play the game of hunting). 3. Every-day he used to go for hunting. 4. One day that king went to the forest for hunting along with his minister. 5. A roaring sound of a tiger started coming to him from one place. 6. Then the king began to run towards that direction. 7. Having seen the king running, the minister also started running behind the king. 8. Both together went there. 9. At that time they saw a pair of tigers, playing with their young ones. 10. Having seen that, the king thought (lit. a thought arose in his mind). 11. "If I kill the tiger then it's mate will be very much grieved. 12. For that (reason) it is good that I do not kill it". 13. So (lit. Having thought like this) the king went back to his palace without killing that tiger.

5. sabbiti upyognu kon

1. ek khetem ley gedbed celitu. 2. jorti awaj awtutu. 3. gay boli, "haw menusne sabbiti ley upyognu che, ka-keter haw tina lekruhonne dud dyuc".
4. mendi boli :- haw menusne ley upyognu che,
kaketer haw tine ani tina lekruhonne geram
kapda-seti maru unni dyuc.
5. ghode boli :- haw tewne dur dur gawne lijawc.
mane chodya ter tewne ewda dur celanu
hotu nhei. 7. tinaseti haw srest.
8. beyl boli :- 9a. haw rentikhegcuc. haw nhey esi
ter menusne khetem renti marnu jemya nhey.
9b. tawa khetem pik-bi awtu nhey.
10. tewne roti keran enaj honuc.
11. tinaseti sabbiti hawc upyognu che.
12. murge bolya :- hami anda ghalac. hami bi tumara
ewdac munusne upyogna che.
13. tawa ek sanu billadi khetem ek bhiter betitu.
14. tay boli, 15. " menusne tumi subbi jena honu.
16. tumi ekekta dusra na kerana ekek kam karec.
17. hawbi menusne upyognu che, kaketer enaj khawana
undrohonne haw dheruc. 18. hami sabbi-jena
gedibhey nani rhewa, ani epnu, kam kera". 19. haw
te khetem ani sant hu.

5. Who is the (most) useful of all ?

1. There was a great commotion in one field.
2. Noise was coming loudly. 3. The cow said "of all (the animals) I am the most useful to man; because I give milk to his children".
4. The sheep said, "I am the most useful to man; because I give my wool to him and his children (also), for (making) warm clothes".
5. The horse said, "I take them to far off villages. 6. Without me (lit. If I am left), they could not walk so far. 7. Therefore, I am the best of all".
8. The ox said, " I pull the plough. 9a. Without me (lit. If I were not there) the man would not succeed in ploughing his fields. 9b. Then corn also does not come forth in the field. 10. (But) he does require corn to prepare bread. 11. Therefore, I am the (most) useful of all".
12. The hens said, "We lay eggs. 13. We are also as useful to man as you".
13. Then a clever cat sat on a wall in the farm yard.
14. It said, "Man needs you all. 15. You each do something which others can not do. 16. Even I am useful to man. 17. For, I catch the mice that eat up the corn. 18. Let us all live like friends and each do our own work". 19. So there was peace in the farmyard again.

6. simpi eni tope

1. ek gawem ek simpi hoto. 2. tyo tope siwiken bajaranne ikan liken jatoto. 3. bajar gherti ley dur hotu. 4. tinaseti tyo ereny-jeggelemti janu pedtutu. 5. tyo ekda, tope liken jattewa watem dumar hu. 6. ley unn hotu. 7. tinaseti tyo ek jhadna khale aram lewaseti lido. 8. tewc tine jhemp lagi. 9. te jhader ley medgya betyata. 10. te heluc khale utriken tope li गया. 11. jera elti simpi utyo. 12. eni dekyoter ekbi topi nhey hotu. 13. upper dekyo tewa medgya sebbi tope ghaliken betyata. 14. " topi seto " kayken simpi medgya-honne bolyo terbi te setya nhey. 15. tewa tyo epnu topi upper takyo. 16. tey dekiken sebbi medgya tinananic tope kadiken khale takya. 17. te sebbi tope mileyken tyo bajaranne geyo.

6. A tailor and the caps.

1. There was a tailor in a village.
2. Having stitched the caps and taking them, he was going to the market to sell them. 3. The market was far away from (his) house. 4. Therefore, he had to go through (lit. from within) a thick forest.

5. Once, when he was going with the caps, it became noon on the way. 6. It was very hot (lit. there was too much of heat). 7. Therefore he lied down under a tree to take rest. 8. Immediately sleep came (over him). 9. There were many monkeys sitting on that tree. 10. They slowly climbed down and took the caps and went away. 11. After some time the tailor got up (i.e. awoke). 12. And when he saw, there was not even a single cap. 13. When he looked up, all the monkeys were sitting wearing the caps. 14. Though the tailor said (to the monkeys) " Throw the caps ", they did not throw (them). 15. Then he threw his cap upwards. 16. Having seen that all the monkeys, like him, removed the caps and threw them down. 17. Having collected all those caps, he went to the market.

7. neri eni bokdyo

1. ekda ek narin ley teres lagitu. 2. tewa tine khabhi pani disi nhey. 3. ekherne tay ek her-keḍe ey, eni tine herem pani disi. 4. neri boli, " oho! ekher pani milic ". 5. eni tay herem udi-mari pani pi. 6. pasetti heremti bhar pedanu khetpet tay

keri. 7. tewa tine ka kerya ter bi jemi nhey.
 8. ka keter, herna bhito ley unca hota. 9. jera
 elti tiked ti ek bokdyo ey. 10. 'neri meharaj, tha
 khale pani cegot che ka ?" bokdyo boli. 11. whey,
 pani leyc cegot che", neri boli, "tu khale a ani
 ruci dek". 12. bokdo-bi herem udi mari ani ley pani
 pi. 13. peret kewa tey bhar jawa seti udi-mari tewa
 tine bi bhar jawan jemi nhey. 14. ka keter udi maran
 tey bhit leyc uncu hotu. 15. "hemi bhar kew pada ?"
 keyken bokdyo icari. 16. neri boli, "tara cari pogo
 bhitne uncu dhesadi huber, pasetti hew tara puter ti
 bhar peduc. 16a. kewa hew bhar peduc tewa tune
 upper khenciken heremti bhar kaduc". 17. neri
 bolel-serku bokdyo keri, ani neri tina puterti udi-
 mariken bhar ey. 18. "eta mane bhar khenc" keyken
 bokdyo boli. 19. tewa neri boli, "murkh bokdya, hew
 tune bhar kew khencu ? tu thac kha ter huber".
 20. neri dur nhati ani bokdyo heremac rhey.

7. A Fox and a Goat.

1. Once a fox had got very thirsty. 2. Then
 he could not find water any where. 3. At last he came
 to a well and he saw water in the well. 4. The fox
 said, "oh, at last, I did get the water". 5. He
 jumped into the well and drank the water. 6. After-

wards he tried to come out of the well. 7. Whatever he did he did not succeed (in that). 8. Because the walls of the well were very high. 9. After some time there came a goat. 10. "Dear Mr. Fox, is the water, there in the well, good ?" asked the goat. 11. 'O Yes', the fox said, "the water is very nice, you (also) come down and have the taste. 12. The goat also jumped into the well and drank much water. 13. When it jumped to go back from the well, then it also did not succeed to go out. 14. Because that wall was too high to jump. 15. "How shall we get out of the well ?" so asked the goat. 16. The fox said, "You stand, fixing up all your four legs up on the wall, so that (lit. then) I jump out of the well, keeping my legs on your back. 16a. When I get out (of the well), then I (will) pull you and take you out of the well". 17. The goat did as told by the fox and the fox jumped out from it's back. 18. "Now you pull me out" so the goat said. 19. At that time the fox said, "Foolish goat, how can I pull you out side ? you (better) stay there only some where". 20. The fox ran away and the goat remained there in the well.

8. celak kawlo

1. ek kawlo relwe halina najik esela jhader epnu gher bhanditu. 2. te jhadna najik relwenu signal hotu. 3. kawlo deki ki kewa signal upper esel tewa gade hubertata ani kewa signal khale esec tewa gade egel jatata. 4. ek dis tay kawlo dusra peksehonne, "hew gadi huberi sekuc" keyken boli. 5. "ey tu keru nhey sekto" keyken dusra pekse bolya. 6. tewa kawlo boli ki "whey hew keru sekuc; deko hew keru dekuc". 7. tewdamec gadi ey, ani signal upper hotu. 8. tewa, "huber" keyken kawlo wedri ani gadi hubri. 9. "eta tine egel ja keyken bol" hew dusra pekse bolya. 10. "eta nhey", hew tayar he tewdi tay thac huberende" keyken celak kawlo boli. 11. kewa signal khale ey, tewa, "ja" keyken tay wedri. 12. tewa gadi, jhug jhug kertu egel gay. 13. tay dekiken te pekse bolya ki, "tu ewdo celak che, tu hemaro rajo honuc". 14. hew tay kawlo rajo hu.

8. A Clever Crow.

1. A crow made it's nest on a tree (which was) near a railway line. 2. There was a railway signal near that tree. 3. The crow saw that when the signal was up, the trains used to stop and when the signal was down the trains went on. 4. One day the

crow said to the other birds, "I can make the train stop". 5. "You can not do that" said the other birds. 6. "Yes, I can" then said the crow, "See, I will show you". 7. Presently a train came there; the signal was up. 8. "Stop", so cried the crow, and the train stopped. 9. "Now tell it to go on", so said the other birds. 10. "Not yet", said the clever crow, "Let it stand there only till I am ready". 11. When the signal went down, he said, "Go on". 12. Then the train went on making the sound jhug, jhug, jhug. 13. On seeing that the other birds said, "You are so clever that you must be our king". 14. So the crow became the king.

9. billadi eni undro

1. ek khetwalana gherme ley undro hota. 2. te tinu enaj khatata. 3. khetwala undro maranu hotu. 4. tinaseti tyo apna gedibheykede gayo, eni bolyo ki "mara gherme undro ley hwac; merbani kari ek billadi de. te billadi mara undro marsi". 5. tyo gedibhe tine ek billadi di. 6. tyo khetwala tey billadi apna gherne li. 7. billadin deki undro derya. 8. tey billadi apne dheranu te undrohonne neko hotu. 9. te sebbi undro ekkede jemya, eni icar keryac kerya. 10. tewa ek undir boli ki "mene ek ekkel ayc. 10a. hemi te billadina

gəlam ek ghənti bhandā. 10b. kəwa tēy billāḍi əwəc,
 təwa ghənti wāḡac. 10c. təwa hēmi nhatī jāwa."
 11. tēy əyki kən səbbi undro, "əy əkkəl ləy cəgəṭ
 ba, ləy cəgəṭ ba" kəyken ciraḍya. 12. təwa ek moṭṭu
 undir uṭi hubri kən boli. 12a. 'taru əkkəl
 ləy cəgəṭ che. 12b. hu tərbi tē billāḍina gəlam
 ghənti bhandnara kən ? 12c. tu tē billāḍina səmber
 jəyken tina gəlam ghənti bhandis ka ?" 13. tēy
 əykiken səbbi undro uskara choḍiken bolya ki,
 "billāḍina gəlam kən ghənti bhandec ?"

9. The Cat and the Mice

1. There were many mice in a farmer's
 house. 2. They used to eat up his grains. 3. The
 farmer wanted to kill the mice. 4. Therefore,
 he went to his friend and said, "There are many
 mice in my house. You please give me a cat. That
 cat will kill my mice". 5. The friend gave him a
 cat. 6. The farmer brought that cat to his house.
 7. On seeing the cat the mice were afraid. 8. The
 mice did not want the cat to catch them. 9. All
 those mice gathered together and thought very
 deeply (lit. thought and thought again and again).
 10. Then, one mouse said, "An idea (or plan)
 has struck me. 10a. Let us tie a bell round the
 neck of that cat. 10b. When the cat comes the bell

will ring. 10c. Then we shall run away".

11. Hearing that all the mice cried, "This idea is very good, very good." 12. Then a big mouse got up and said. 12a. "Your idea is, indeed, very good. 12b. Still, who will tie the bell on that cat's neck ? 12c. "Can you go in front of the cat and tie a bell in it's neck ?". 13. Having heard that all the mice exclaimed, "Who will bell the cat ?" (lit. "Who will tie the bell on the neck of the cat ?")

10. diḍ pendit

1. ekṭo diḍ pendit hoto. 2. tina konbi agel nhey belawtata. 3. tinaseti tyo ley icar kerikeriken sadu ho. 4. huterbi gott eselwala tina konbi wato ~~yhei~~ kertata. 5. e.k dis tyo sadu restati jattewa ek edko sember ey. 6. tey hemara sadun dekiken pasel serka legu. 7. pasel jatte edkan dekiken hemaro sadu thac hubryo, oni, "aha ! ey edko kewdu sanu che, 7a. hew sadu che keyken oni maru motṭupen dekiken pasel serkiken mene meryado detuc." 8. keiken sadu ley khusiti hat upper keriken tina asirwad dewaseti agel jawa lego. 9. ey dekiken restati janaro ekṭo, "sadu meharaj, tey edkakeḍe jawo neko; tey tumne dhusni marac" keyken hemara sadu maharajne bolyaterbi na eykta

edkakode jawan suru keryo. 10. thoda wejje pasel
 gayelu edko ekdem nhattu oyken hemara sadun dhusni
 diken khale padi. 11. sadu restawer dinderke
 mariken pedyo.

10. A Wiseacre

1. There was a Wiseacre. 2. Nobody would
 call (i.e. talk with) him. 3. Therefore having
 thought repeatedly he (at last) became a monk.
 4. Still then, those who knew him, did not use to
 talk to him. 5. One day when that monk was going
 by the road, a ram came in his front. 6. Having
 seen our monk it began going back. 7. Seeing
 the ram going back, that monk stood there only and
 said, "Oh ! how wise is this ram ? 7a. Thinking
 that I am a monk and seeing my greatness, it is
 going back and thereby giving respect to me. "
 8. With this idea the monk began going ahead with
 his hands lifted up to give blessings to it.
 9. Seeing that one passer-by said, "Oh revered monk,
 don't go towards that ram, it may hurtingly push
 you." Though he said like this our revered monk
 did not listen to him, and began going towards the
 ram. 10. Going a few steps behind the ram came
 suddenly running gave a push to our monk and felled
 him on the ground. 11. The monk whirled round and
 fell down.

11. nari

1. nari hemara gawna ek motta wyaparino beto. 2. tinu naw narayan. 3. maybap, gedibhey, sabbi jena tine pritti 'nari', 'nari' keyken belawtata. 4. tyo weyti motta esiterbi ekkel kem hotu. 5. narinu pog guni gheranenu utertu payri lagitu. 6. bap narin salne ghalyo. 7. salem master bolelu abyas na karta masterne gale dewanu, sal chukadiken phiran jawanu, kera lego. 8. tawa narinu bap tine sal chudayken gherna dhendam lido 9. gherme resimnu dhendo hotu. 10. pergawna girek hemesa estata. 11. bap ekda, "nari, aj eyela ye girekne kewter keriken debbghalnu dek" keyken sikdayo. 12. nari, "hu dada" keyken myadarkedti ek motta butti leyken tey tha betela gireker debb ghaliken, butti upper betiken bapne beleyn dekadyo.

13. eni ekda gherme chokra dhandel ghaltata. 14. tawa tewni emma "nari, chokra ley dhandel ghaltac. tewne ekek kadi dere, " keyken boli. 15. tey eykiken nari chokrohonne kadina petkimti ekek kadi kadiken diyo. 16. tey dekiken tewno bap narin beleyn galer jorti mariken, "ey dek nari kadi dewanu peddet" keyken bolyo.

16. thoda disti tewna gherne bhar gawna

girek ayata. 17. tewa girek kadi mangelu
 eykiken narino bap narin girekne kadi dewan bolyo.
 18. nari ekdem utiken girekna kansola upper jorti
 maryo. 19. girek ghabro pediken tawna gherne
 tewati ewanu chodyo.

11. Nari

1. Nari (is) the son of a big merchant
 of our village. 2. His name (is) Narayan. 3. (His)
 parents, friends and all others lovingly used to
 call him 'Nari' 4. Eventhough he was grown up
 in age he had little common sense. 5. The family
 was on it's decline because of Nari's bad luck.

6. The father sent Nari to the school.
 7. (But) in the school Nari, instead of doing the
 study assigned ^{by} the teacher, abusing the teacher,
 started roaming here and there avoiding the school.
 8. Then Nari's father having discontinued his school,
 took him in his own home-bussiness. 9. There was silk
 business at home. 10. Customers from other villages
 always used to come (to him). 11. Once the father
 instructed (him), "look, Nari, somehow you have to
 deceive (lit. fix a basket on) this customer, who
 has come today". 12. Saying, "yes, father", Nari
 went to a basket-maker, brought a big basket, put

it on the customer, he himself sat on the basket, and having called the father showed (it to him).

13. Again once, the children were making tumult in the house. 14. Then their mother said so, "Nari, the children are making much tumult; give them each one slap (lit. one stick)."

15. Hearing that, Nari took out sticks from out of the match-box and gave the boys one stick each.

16. Seeing that their father called Nari, hit forcefully on (his) cheek and said, "See; this is the way of giving a slap (lit. a stick), Nari".

16. After a few days, a customer of an outside place (village) had come to their house.

17. Then, hearing the customer having asked for a stick Nari's father told Nari to give a stick to the customer. 18. Having suddenly got up Nari hit with (great) force upon the (upper) cheek (lit. the ear) of the customer. 19. Taking a shock the customer left coming to their house from that (time).

12. lakḍa toḍnaro

1. ek gawem ek lakḍa toḍnaro hoto.
2. tyo dərroj jengelne jeyken lakḍa toḍileyken epna gawem iktoto, eni tinam əyela peykamec epnu peṭ bharletoto. 3. ek dis tyo lakḍa toḍaseti jengelne geyoto. 4. tha tine ek moṭṭu jhad diṣi.
5. tyo tejhaḍer ceḍyo eni lakḍa toḍalego. 6. te jhaḍna khale ek telu hotu. 7. lakḍa toḍta toḍta tinu koḍli te telam peḍi. 8. tewa tyo lakḍa toḍnaro te telana deṇḍawer beṭi choḍyo. 9. tyo tin dis huterbi tey jago choḍiutyo nhei. 10. tewa tinu manṇ perikṣa keraṣeti dew tha eyo, eni lakḍa toḍnaran icaryo ki, "tu hyā ka beṭyoc?" 11. tewa tyo bolyo ki, "hew lakḍa toḍettewa maru koḍli ye telam peḍic". 12. tewa dew telam ḍubiken ek sonanu koḍli liken upper əyken tine icarya ki, "əy koḍli taru ka?" 13. tewa tyo bolyo ki, "əy sonanu koḍli maru nheme". 14. tewa dew eni ḍubki mari, ek ruppanu koḍli leyken dekaḍya. 15. tewa tyo bolyo ki, "əy ruppanu koḍli maru nheme; maru ləkkhoṇḍnu che təyo honu mene" 16. tewa dew perət ḍubki mariken ti ləkkhoṇḍnu koḍli leyken tine dekaḍya. 17. tewa tyo, "eyc maru koḍli" kəyken gebekne dewna hatəmti kaḍi/lyo. 18. tewa dew khus hiken tine te doni koḍle diken aṣirwad diyo.

12. A Woodcutter.

1. There was a wood-cutter in a village.
2. Going to the jungle everyday and having cut the wood, he was selling (it) in his village, and whatever money came to him by that, he was maintaining himself (lit. was filling his belly).
3. Oneday he had gone to the jungle to cut the wood.
4. There he saw a big tree. 5. He climbed that tree and began cutting the wood. 6. There was a lake below that tree. 7. While cutting the wood his axe fell in that lake. 8. Then the wood-cutter remained seated on the bank of that lake. 9. Even after three days (lit. though three days passed) he did not get up from that place. 10. Then the God came there to test his mind and asked the wood-cutter, "why are you sitting here ?" 11. Then he (the wood-cutter) replied, "When I was cutting the wood, my axe fell in this lake." 12. Then the god plunged into the lake and bringing a golden axe, came up and asked him, "Is this axe yours ?"
13. Then he replied, "This golden axe is not mine." Afterwords the God again plunged into the lake and having brought a Silver axe showed (it to the wood-cutter). 15. Then he said, "This silver axe is not mine; my axe is an iron one. I want that only".

16. Then the god again plunged into the lake and having brought his iron axe showed (it) to him.

17. Then suddenly with (the words), "This is my axe", he took (it) from the God's hands. 18. At that time the god got very much pleased and gave those two axes to him only and blessed him.

13. dananu kheredi

1. ekṭa dana kheredi keran bajaran geyoto.
2. dharen cawkesi kertakerta ek vyaparikedē ayken icaryo, 3. "kaho sawji, ye buttimna dana kew ?"
4. vyapari (bolyo) 'solā rupeyn mañ'. 5. girek:eni te buttimna ? 6. vyapari : tawc
7. girek : eni te buttimna ?
8. vyapari : tebi tawc.
9. girek : taw huter te dusra eni tinwa buttimna dana ekek dhedo de.
10. Vyapari tinanani jokiken dido
11. girek te piswim uteradlikē bhandiliken nikelyo
12. tawa vyapari tine beleayken icaryo, 'o, sawji, ka tawc nikelyacto ? payko deta nhey ka ? 13. "payko kasanu ?" girek egad hiken icaryo.
14. vyapari : "ka, kew distuc ? dananu payko ?"

15- girek : "tuc bolyo nheyka[#], peyla buttimna
 dananu dharen sola rupey, tina-nani dusra
 eni tinwa buttimna dananu dharen icartamec
 tu bolyo, 'te tewc. tina seti te tewc deta
 esi keyken hew tewc liken nikelyoc tara
 watnani; eni menec terbtoc ka ? wa re wa
 wastad," keyken tyo dana liken sidu
 miklic geyo.

16. vyapari mhatawer doni hato rakiliken thepdo
 betyo.

13. Purchasing the Jawar

1. A man had gone to the market to buy
 (lit. to purchase) jawar. 2. Inquiring about the
 rate came to a merchant and asked, 3. "Why? O
 gentleman (lit. brother-in-law) how i.e. of what
 rate is the jawar.
4. Merchant :- Sixteen rupees per mound.
5. Customer :- The one in that basket ?
6. Merchant :- Just like that only (i.e. of the same
 rate, idiomatically: 'by itself' i.e. free of charge).
7. Customer :- And the one in that (another) basket ?
8. Merchant :- That also is like that.
9. Customer :- If it is like that only, then you give
 one quarter of a mound each from the
 second and the third baskets.

10. The merchant weighed accordingly and gave (him that). 11. The customer put it in the bag, tied it and started going. 12. At that time the merchant, having called him, asked him, "O gentleman, why ? you have started like that only (i.e. without paying the money) ! Are you not giving the money ?" 13. 'Money of (i.e. for) what ?' the customer asked being surprised. 14. Merchant, why ? what ^{/do} you mean ? (lit. How does it look ?) Money of the jawar (that you have bought) ?" 15. Customer :- 'Did not yourself say that the rate of the jawar in the first basket is sixteen rupees; similarly when I asked the rates of the jawar from the second and third baskets, you said, 'They are only like that (i.e. free)' That is why thinking that you might be giving them free of charge (lit. like that only), I took them free and started as per your words, and now you are stopping me only ? What a shrewd man ! " Having said like this he took the jawar and straightway went off. 16. The merchant placed both his hands on his (fore) head and sat coolly.

14. celak buddi

1. ek buddi hoti. 2. tya ekda epna betin bhetaseti jengalemte jatiti. 3. watem tine ek huli bhetu hu. 4. huli buddin dekel berober hubri eni, 'hew tune khewc' keyken buddin boli. 5. tewa tya hulin boli ki, "hew betin gherne jewc, eni dhey roti khewc, eni dandgi hiken ewc" tewa mene kha. 6. tewa huli, 'hu', keyken boli. 7. buddi tewc egel nikli. 8. jera egel geyawerti tine ek circ bhetahi, eni buddin boli ki, "hew tune khewc". 9. tewa buddi boli ki, "hew betin gherne jewc, eni cegot hiken ewc, tewa tu mene kha." 10. buddinu wat eykiken circ 'hu' key. 11. tewa buddi egel nikli. 12. jera egel geyawer tine sember ek landgu mili, eni buddin boli ki, 'hew tune khewc'. 13. tewa buddi 'hew betin gherne jewc, eni dandgi hiken ewc tewa tu mane kha" keyken boli. 14. tewa landgu 'hu' keyken boli. 15. thati buddi bherabhera betin gherne ey, eni car dis rhey. 16. peret jattewa tya ley thedpada legi. 17. tewa beti buddin icari ki, "tu ewdu ka cinta kertic?" 18. tewa buddi boli ki, "mane watem tin jena khanara che". 19. tewa beti epna wadam esela ek motta bhoplam buddin betadiken upperti rak ghaliken te buddin tina gawne mokli. 20. watem te tine jena tinu wat dekta betyata. 21. te buddin dekel berober tina nejik aya, eni

tine deka lega. 22. tewa buddi bhopla upper esela
 rakne jorti phuki. 23. tēwa tēy rak te tinihonna
 dolam uḍi. 24. te tini jena ḍola ghestabēṭya.
 25. eni buddi gherne nhaṭi ey.

14. A clever Old-woman

1. There was an oldwoman. 2. Once she
 was going through (lit. from within) a jungle to
 meet her daughter. 3. On the way a tiger met her.
 4. The tiger immediately after seeing that oldwoman,
 it stopped and said to her, "I will eat you".
 5. At that time the oldwoman said to the tiger,
 "I will go to my daughter's house, and eat curd and
 bread and shall come back having become fat and stout,
 then you eat me". 6. Then the tiger said, "alright".
 7. That oldwoman proceeded further. 8. After going
 a little further a leopard met her and said to
 her, "I will eat you". 9. Then the oldwoman said,
 "I will go to my daughter's house, and come back
 having become well (i.e. stout and strong). Then
 you eat me". 10. Having heard the oldwoman's
 words, the leopard said, "Alright". 11. Then the
 oldwoman went ahead. 12. After going a little
 further a wolf met her in front, and said to her,

"I will eat you". 13. Then the oldwoman said,
"I will go to my daughter's house and will come back
having become fat and stout; Then you eat me".
14. Then the wolf said, 'Alright'. 15. From there
the oldwoman speedily arrived at her daughter's
house and stayed there for four days. 16. When
going back she began worrying severely. 17. At
that time the daughter asked the old lady, "Why
are you so much worried ?" (lit. why are you making
so much worry ?). 18. Then the old lady said,
"On my way back three beings are to eat me."
19. Then the daughter made the oldlady sit in a
big gourd, which was (lying) in her compound, and
having put the ashes above sent the oldwoman to
her village. 20. On the way those three animals
were sitting waiting for her. 21. Immediately after
seeing the oldwoman they came near her and began
seeing her. 22. At that time, the old lady blew
up the ashes with force which was on the gourd.
23. Then the ashes flew into the eyes of all the
three. 24. All those three sat rubbing their eyes
25. And the old lady ran away to her house.

15. upkarnu phed

1. eytwar suttinu dis keyken dakter
 opna berne ani dhatta balne belliken swetana
 motarti opna gawti car kos dur esela dewi jegdembana
 gudin dersan lewan geyata. 2. dewinu dersan
 liken jera aram liken, peret gawne swet tewa watem
 ek damus motarne hat keru hubradyo, ani dakterne
 bolyo ki. 3. hemaro sawkar tumne ettanettac
 belliken aw keyac. 4. kaketer tawna beto ley narem
 hoc. 5. tine wato keran ewtu nheyc. 6. tina seti
 tumi eta ewnuc, keyken bolyoc". 7. tay eykel
 berober tewan tewac dakter epnu motar sawkarna
 gherne leyken hubradya. 8. tewa sawkarni ber
 dakterne dekel berober jorti redalegi, ani pogo
 dheriken boli ki, 9. "tumi kaw bi keriken mara
 betan wacado. 10. mene ey ekac lekru che. 11.
 tinaseti tine kater huter hami juti rhewanu ley
 ghor che". 12. keyken ley jorjorti reda legi.
 13. tewa dakter sawkarna berne upper utadiken ani.
 betanu tay gedbed dekiken ek khamb nani ka bi
 halcal na kerta hubrela sawkarne dekiken, te
 donihonne peyle ek jagawer betadya ani bolya ki,
 14. "tumi doni jena jera samadan dhero. 15. hew
 eta tumara chokran dekuc".

16. keyken dacter chokra keḍe गया. 17. chokran
 sebbikeḍe dekiken sawkarne icarya ki, 18. tumi
 ine hēw hwana peyle kater khawan/piwan diyata ka ?
 19. tewa sawkar bolya, 20. "maro beṭo nesetti bhar
 gayoto. 21. etac ayo. 22. eyel berober piwan
 pani mangyo. 23. tewa piwan pani diya. 24. pani
 piyel berober hēw peḍyo." 25. "oho ! keli, tumi
 kalji kero neko, ina angem ka bi kesarki nhey.
 26. ine nharpetti pani piyelne ina et dām kewl
 lagi jham eyken peḍyoc. 27. tina seti haw eta
 inji:sen keruc. 28. inji:sen kerel des minitem
 chokro husari hoc. 29. tumi cinta kero neko".
 30. keyken tewartewac inji:sen keriken dacter
 khurciwer beṭya. 31. thati sawkarno noker dakterne
 ca leyken diyo, eni icaryo, 32. "dacter, tumi
 -konta gawna ? 33. tumaru naw ka ?" 34. tewa dacter
 bolya ki, 35. haw tumara gawwalac. 36. haw eni
 hemaro dado hyā don/jena hota. 37. hemari emma
 dhaṭṭapennem merigeyc. 38. hemara dadan hyāno
 sawkar ley tras diken nhatadyoc. 39. tewa haw tin
 wersno hoto. 40. hemara dado meriken pendra weres
 hu. 41. tewnu naw senkersa ledwa, eni maru naw
 dewendresa ledwa.". 42. keyken eykel berober
 sawkarne ley kherab kewadi. 43. eni, "hewc ba tyo

sawkar tumara dadan tras diyelwalo. 44. mene kalinhay tu tino beto keyken. 45. maru cuk hu. 46. mene ksema kar". 47. keyken sawkar dakterna pogo dheralego tewa dakter bolya. 48. "tey tumaru iccha nhey. 49. tey dewanu iccha. 50. je nesibem esel kewa bi cuktunhey. 51. ewda wato he tewdi chokro husar ho. 52. thati dakter sawkarne ramram keriken opna motrem betiken gherne गया.

15. Return of Obligation (Greatfulness)

1. On a Sunday, it being a holiday (lit. day of no work), a doctor having called (i.e. accompanied by) his wife and the young child, had gone, by his own car, to the temple of goddess Jagadamba, that was sixteen miles away from his place to have a holy sight (of Her). 2. After taking the holi sight of the goddess, having taken little rest when he was going back to (his) village, on the way a man, raising his hands, stopped the motor and said to the doctor, 3. "My master has told (me) to bring you now only. (immediately). 4. Because his son has become very weak. 5. He can not even speak (lit. do the speaking). 6. Therefore you must come now only, so said he". 7. Immediately after

hearing that the doctor, then and then only, having taken his car to the house of that rich man stopped (there). 8. Then the rich man's wife immediately after seeing the doctor, started weeping loudly and having touched (lit. held) his feet said. 9. "By doing some how, you save my son. 10. This is the only child to me. 11. Therefore if something (ill) happened to him, (then) it is very difficult for us to keep alive. 12. So saying she started weeping violently. 13. Then the doctor having made the rich man's wife get up, and having seen the rich man who, seeing that alarming condition of the son, had stood motionless (without making any movements) like a pillar; made them both sit in a place and said, 14. "First both of you have peace (of mind). 15. Now I will see your son." 16. Having said this the doctor went towards the boy. 17. Having examined the boy all around (i.e. thoroughly) asked the rich man, 18. "Before this boy became like this, had you given him something to eat or drink ?" 19. Then the rich man said, 20. "My son had gone out (early) in the morning. 21. He came just now. 22. Immediately after coming he asked for water to drink. 23. Then (we) gave him water to

drink. 24. Soon after drinking the water he fell like this". 25. "Oh ! (I have) understood; you do not worry; there is no illness in his body. 26. As he drank the water on a hungry stomach, his intestines got disturbed and having had a faint he fell on the ground. 27. Therefore now I will give an injection to him. 28. Within ten minutes after giving the injection the boy becomes alright. 29. (you) don't worry". 30. Having said like this the doctor gave the injection then and then only and sat on a chair. 31. After that the rich man's servant brought tea and gave it to the doctor and asked. 32. "Doctor, of what are you (i.e. which place you belong to) ? 33. What is your name ? 34. Then the doctor said, 35 "I belong to your place only. 36. Myself and my father were staying here. 37. My mother expired in (my) childhood only. 38. The rich man of this place gave much trouble to my father and drove him away (lit. made him run away) from this village. 39. At that ^{time} I was of three years age. 40. Fifteen years have passed after my father died. 41. His name was Sankarsa Ladwa and my name is Devendrassa Ladwa". 42. Immediately after hearing this the rich man felt extremely sorry and said, 43. "I, myself, am that rich man, who gave much trouble to your father. 44. I did not

recognise that you are his son. 45. It was my mistake. 46. Forgive me. 47. When saying so the rich man started touching the feet of the doctor; the doctor said, 48. "That was not your intension. 49. It was Gods intention. 50. What ever is there in luck, it can never be avoided". 51. By the time this much talk went on, the boy regained his consciousness. 52. Then the doctor, saying 'Ram Ram' (i.e. taking leave of him) sat in his car and went home.

16. serkes

1. haw ekda jetran geyoto. 2. tha sabbi tharna dukano salti legedyata. 3. te elpare tha ek serkes eytu. 4. haw serkesnu ek tikit kadyo oni madam gayo. 5. madam jayken ek khurci wer betyo. 6. tewdamac ghenti waji oni ek bajuti ek chokro hatem lakdi dharliken rengrengna kapda periken egdi meja kerto ayo, oni sitemarto, ulta girke marto, uda udi kera lego. 7. thati car chokre ek galina saykelo celawta oya oni edwu tidwu phiradalega, oni ophu kam karigoya. 8. te gayawer car bayko oya.

9. te upper esela jhokalawer cadya ani ikeḍna
 tikḍe ani tikeḍna ikḍe hēw te epnu kesret kerī
 dekḍawalēga. 10. tēy hwa werti ek mēnus ek kajna
 bhaṇḍam jita mēcle liken ēyōḅni tyo te bhaṇḍamnu
 pani ani sabbi mēcle mōḇḍati ningliyo ani peret
 mōḇḍati te jita mēcle ani pani bhar kaḍyo. 11. tina
 pasēḷti ek mōṭṭa guṇḍ lēkkhōḇḍna peṭṭena pinjram
 don jena mōṭor saykēl phiraḍya. 12. tēy deki mēne
 /ley ḍer kewadi. 12a. kaketer tēy kam ley ghatki
 esec. 13. tikeḍti ek nekli ēyo ani. 13a. epna
 mhatawernu ṭopi upper turyo ki tēy ṭopi peret tina
 mhatawar ēy beṭnu; 13b. hēw kerto phirtoto. 14. dusro
 ek nekli ek ghōḍawer beṭiken guṇḍ phirtoto. 15. ph
 phirtaphirta tyo epna angenti dess enge ani che
 conṇa kaḍyo ani sabbi lokohonne hesaḍyo. 16. thāti
 aṭ ghōḍa ēya ani epnu kam kerī गया. 17. thati
 hette ani wante, bekra epnu epnu kam kerī गया.
 18. thati lēkkhōḇḍna pinjra jemadi tinam hule ani
 hōnēgyahonne chōḍya. 19. tebi epnu kam kerī गया.
 20. thati serkes chuṭi. 21. hew bhar ēyken lokona
 gedḍelēmti ḍhekelto serekto egēl nikliyo. 22. ani
 chokrahonne khēla sēṭi rubbēlna phugga, lakḍana
 gombe, kagēḍna phulo ani bōḇḍena uṇḍa, curmora
 bheṇḇbetṭasa ani khardane sabbi liken gherne ēyo.

15. Circus

1. Once I had gone to a fair. 2. There, all kinds of shops were arranged in a row. 3. At that time a circus had come there. 4. I bought a ticket (to see that circus) and went in. 5. Going in-side I took a chair. 6. Just then the bell rang, and from one side (or corner) a boy, 2. Who had worn multicoloured shirts, and who was holding a stick in his hand, came making all sorts of fun, and whistling and jumping topsyturvy started skipping awkwardly. 7. Then four girls, who were sitting on one-wheeled cycles came and started moving the cycles cross and crooked ways and (thus) giving their performance they went away. 8. After they went, four ladies came in. 9. They climbed up swings which were (tied) up high and (swinging) from this side to that and from that side to this side, thus showed their still and went away. 10. When that was over, a man came with a live fish (put) in a glass and he gulped down by the mouth, the water and all the fish from the glass. 10. And afterwards took out from his mouth that live fish. and the entire water. 11. After that two persons moved round the motor-cycle(s) in a big and round cell (i.e. cage) of iron bars. 12. Having seen that I felt very much afraid, 12a. because that feat

(lit. performances) was very dangerous. 13. Then there came a jester. 13a. And when he would throw his cap up, it would return and again take the same position on his head; ;3b. He was moving round doing like this. 14. Another buffoon was moving round, sitting on the back of a horse. 15. While moving round he removed ten shirts and six trousers from his body and thus made all people laugh. 16. Then eight horses came in and doing their performance went away. 17. After that elephants, camels, goats, dogs came and each doing their performance went away. 18. Then a big iron cell (or cage) was fixed up and in that tigers lions were left loose. 19. They also did their job and went away. 20. Then the circus ended. 21. I came out and went ahead through the crowd by pushing and moving. 22. And I bought, for children to play, the rubber balloons, wooden dolls and paper flowers and also (for them to eat) sweet balls from chana, parched rice, sweet-meats and rolls of flour of pulse (called 'shev'), taking all that, I returned home.

187
17. caknanu bajar.

1. hew ek dis punanu caknanu bajar deka seti geyoto. 2. tha thartherna bhajipala, phelphe lawer, ani sebbitherna jinso milec. 3. hew payle ek bajuti niklyo. 4. payle nista khawana panona dukano che. 5. tina egel seb bi phelona, keter, emba, mosembe, narejge, kelna sitaphelo, cikku, dalimbrow, sebu, pappey, kelejdga, benaresi barihen, gund barihen, kewli hen, drakse, kala drakse, enjur, pyarlen ani dusra jatna phelona saldukano che. 6. tinati jera egel geyo. 7. tha kanda ani betuta, lesan, cinc, adrek, kotembrina dukano che. 8. jera egel, wajge, ovrana sedgo, cawlina sedgo, ersundana sengo, wetanana sedgo, muggina sedgo, bhopla, dodka, donya, hirwu mirsiage, korbaw, mereg, temata, limbu, ani dusra jatna sedgo te esela dokano che. 9. jera egel geye ki bhajina, keter, mulanu bhaji, metenu bhaji, sebbesginu bhaji, rajgeranu bhaji, herberanu bhaji, lal bhaji, kusbinu bhaji aysa ani ley jatnu dukano che. 10. tina bajun uso, dhalana gedda, gajra, bhilawana sero, makkana bhunta ani dusrabi dukano che. 11. tina bajun bajgdena dukano che. 12. tina bajun legnona basiage, beylona basiage, kagedona phulo, kurku, gulyal, bukko, kagedna dusra nemonana kemano te esela dukano che. 13. ani thanu rakanu peddet ley cegot che. 14. toy dekiken mene ley khushi hu. 15. toy sebbdekiken hew peret oyo.

17. A vegetable Market.

1. One day I had gone to see the vegetable-market

of Poona. 2. Different varieties of vegetables, fruits and all types of things are available there. 3. First I started from one side. 4. First there were only shops of betel leaves. 5. Next to that there are shops of all kinds of fruits i.e. mangoes, oranges, plantains, the custard apples, the 'cikku' fruit, pomegranates, apples ('sebu'), carika papaya, water-melons, jujube fruit of Banaras (variety), ches-nuts, corindas, grapes, black grapes (the garden) figs, guava fruit; and there is a row of shops of other fruits also. 6. I went still further (that that). 7. The shops of onions, potatoes, garlic, tamarind, ginger, coriander, are there. 8. A little further there are stalls of vegetables like brinjals, beans of various types, peas, horse radishes, gourds, cucumis aculangulus, capsicum, green chilli, curry leaves, 'mereg' leaves, tomatoes, lemons and other types of beans. 9. I went a little further, stalls of leafy vegetables i.e. radish methi, sepu, rajgir, red variety (of rajgir), gram leaves, saf-flower leaves and many such types of leafy vegetables are there. 10. By the side of that are sugar canes, a bunch of chana stalks, carrots, strings of marking nuts, ears of maze and other shops. 11. To the other side of that, there are bangle shops. 12. Next to that there are shops containing paper ornaments for the marriage ceremony, (silk and cotton) ornaments for the bullocks, paper flowers, saffron, red powder, black powder and arches of paper of other designs. 13. And the way of arranging (them) there is very good. 14. Seeing that I was very much (impressed and) pleased. 15. Having seen all that I returned.

18. paninu kaḷ

1. budwar tarik bara juley ekkonisew
 eksət roj eka eki pani ey. 2. peni ey keyken
 loko nhaṭa nhaṭi kəraləga. 3. tewa hew kəsanu pani
 keyken deka səṭi bhar eyo. 4. titkaməc loko gawənti
 ikeḍna tikeḍe nhatanu suru kərya. 5. tēy dekikən
 hew ektan icaryo ki, "tumi hēw ka nhaṭtac ?" 6. tewa
 tyo bolyo ki, pansetnu dherən phutikən tinu pani
 khəḍəkwaslan əyc. 7. te doni dherənnu pani ekecem
 jemelne khəḍəkwaslanu bi dherən phutic. 8. tinati
 tēy pani muṭha nədin mīli. 9. muṭha nedi gawna
 medənti jatu əselne tina doni dənḍan əsela ghero,
 moṭṭa moṭṭa begla, dukano, sinemana theṭro, dəwakhana,
 guḍe, mesido, begica, rəsta, ɔne, səbbi panim ḍubi
 gəya. 10. pəyle pəyle disna dəsə wasta pani cəḍanu
 suru hu. 11. thāṭi kəw kəw pani cəḍa legu tēw loko
 gherodaro chodikən kha əsro mīləc tha nhaṭa ləga.
 12. thabi pani cəḍi ki tinati əgəl nhaṭanu. 13. hēw
 hota hota duparne car wasta ewḍu pani cəḍi ki pura
 səniwar peṭ, ḍekken gimkhana, bhamburḍa bazar, gaḍitel
 məḡgəlwar peṭ, narayan peṭ, kəsba peṭ, sədasiv
 peṭnu jəra jago, hēw səbbi panim disa ləga. 14. əni
 səniwar wada, nəwa pul, ləkḍi pul, səḡgəm pul
 səbbi paniti bheri gəya. 15. pani cəḍette dekikən

kewda jena hatem milēl tēy liken niklyā. 16. thoda
 jena epna lekrubalohonne liken unca jaga dhunda lega.
 17. thoda jena rēdta wēderta epna sēngat jera saman
 eni wēdna icana liken esro kha milēc tha bēta
 lega. 18. eni mōtta mōtta sawkar loko epnu sēbbi
 saman teltu jatte dekiken dōlam pani kāda lega,
 19. kewdahonna bhandakunda lakdana pelōngo, khurce,
 tēblo, kēpatō, arsina pēṭge ēysa kēṇḍabēṭi samano
 teltata. 20. loko epnu jiw waciter bess kayken
 epnu jiw wacada sēṭi dusra kāḍe jēwa lega.
 21. hēw pani ek dis ek rat rhēy. 22. dusra dise
 utera legu. 23. uterta uterta sanj hu. 24. kēwa
 tinwa roj lok nēsetti uti epna ghēro dhunda lega
 tēwa kona ghēro ērdo pēḍela, eni saman sēbbi
 teli geyelu; kona ghēro pura sēpat hēla; kona
 barnana kōnde legḍela tēwc, eni bhito pēḍi sēbbi
 saman geyela; dukandarona dukanna dukano sēbbi
 sēpat hēla disa lega. 25. kha dekel tha māṭi,
 dhōṇḍa, cikkel, cikkeḍem phēsela ērdamerda samano.
 26. ēy dekiken lokohonne lēy tras kewāḍi.
 27. thāṭi hēmaru sērkār tēwan tēwac kona kona
 ghēro geyata tēwne, salōm, kalējem dherēm salām
 kha jago milēc tha tha tēwne rakya eni tēwne
 phugēt juman dēwa lega. 28. hēwc bhar gawna loko,
 kon kapāḍa diya, kon bhanda diya, kon payko diya.
 29. hēw kēri sērkār eni hyānu mōtta puḍari loko

səbbihonne dekrek kariken təwne resto ləgdi diya.

16. The Havoc of the Water

1. On Wednesday, the 12th July 1961, all of a sudden, the water came. 2. As the water rushed, people started running helter and skelter. 3. Then I went out to see what the water was of. 4. In the meanwhile people started running here and there through the city. 5. On seeing that I asked one man, "Why are you running like this ?" 6. Then he said that as the dam of (i.e. at) Panshet gave way, it's water came to Khadakwasla. 7. As the water of both the dams pooled in one (place) only, the Khadakwasla dam also gave way. 8. Then from that, water joined the river Mutha. 9. The river Mutha flows through the centre of the city; hence the houses, big buildings, shops, cinema theatres, dispensaries, temples, mosques, gardens, roads, lanes, all these on both the banks of that (river) got submerged in water. 10. First of all water began to rise at 10⁰ clock during the day. 11. Since then as the water started rising more and more, the people having left their homes began to run wherever they got shelter. 12. When water came there

also, they ran further from there. 13. Continuing like this, at four o'clock in the afternoon the water rose to such an extent that the whole of the Shaniwar Peth, Deccan Gymkhana, Bhamburda Market, Gadital, Mangalwar Peth, Narayan Peth, Kasba Peth, some portion of Sadashiv Peth - all these appeared in the water. 14. And Shani-war wada, Nawa Pul (New Bridge) Lakdi bridge, Sangam bridge all these were completely full of water. 15. Having seen the water rising, some people took whatever they got at hand and came out (of their houses). 16. Some people, taking their babies and children began to search for higher places. 17. Some (other) persons, crying and shouting, took with them their bag and baggage and sat where ever they got shelter. 18. Very wealthy persons began to shed tears on seeing all their goods going floating (in the water). 19. Of some, various vessels, wooden cots, chairs, tables, cupboards, mirror-boxes, and somany such things were floating. 20. People (thinking) that it would be enough if (their) life was saved, began to go to other places. 21. In this way water remained for one day and one night. 22. The next day (it) began receding. 23. Thus receding, there was evening fall. 24. When on the

third day early in the morning, people got up and started searching their houses, then the houses of some were found half-collapsed, all the goods (belongings) being completely washed away; houses of some persons, being completely washed away; of some; ~~of some~~ all the materials being washed away with the chainbolts of the doors in tact and the walls fallen; and the entire shops of the merchants appeared all crushed and fallen. 25. Whereever one looked, there were earth, stones, mud and articles partly stuck up and covered in the mud. 26. Having seen this people felt extremely sorry. 27. At that time, our Government immediately accommodated all those people who had lost their houses in schools, colleges, rest houses and other places whereever there was room for accommodation and gave food, to them, free of charge. 28. Similarly, of outside people, some gave clothes, some utensils and some other people gave money. 29. In this way (lit. having done like this) the Government and the local leaders, all, supervised over them and made them follow the (proper) path (i.e. guided them well).

19. dəsranu sənn

1. dəsranu sənn həmara səmajem səbb ti moṭṭu kəwadəc. 2. təy ka kəter həmara səmajna loko əy sənn ləy khusiti kərəc. 3. sənna pəyle gherodaro səbb bi sari kadi, swəcch kəri, kəpda lətta səbb dhəyken məḍihudi kərəc əni dəs dis kone bi dusrəhonne gherme ewan deta nəy.

4. prətīpədan ghəṭṭ ghalan dise wəḍil loko san təwḍi upas kərəc. 5. santi ghəṭṭ ghaliken arti ləgəḍi monḍam ghas lec. 6. təw təwḍi te ka bi kerta nəy.

7. thoḍa loko nəwkənd phəral kərəc. 8. təwnu ghəwna roṭe, khir, lapsi, dud əni səbbi thərna phəḷo cələc. 9. thoḍahonna gherme ləyc kəṭṭ upas kərəc. 10. te nistu dud, nəyter ^pjuja he təwḍi monḍam pani dherta nəy. 11. prətīpədan ghəṭṭ ghalya wər əpna səbb bi gharwala arti bolet təwa mīḷiken arti kəri puja kərəc. 12. əni puja hwa wərti jumen kərəc. 13. hēw səptmi təwḍi dərroḷ kərəc. 14. thati əstəmin phularo bhandanu pedḍet əsəc. 15. phulara kəter, dewara wər pure kərīken isərpac pure mənṭpin bhandīken lomban choḍəc əni dewara wər eḍme phugga əysa pacpacna pac sal rakīken səbbi wər arti ləgḍəc əni darunu hom ləgḍəc. 16. hom ləgḍīken bə kro dhunawəc. 17. thati arti bolīken puja kərəc. 18. puja hwa wərti pure, eḍme, wəḍa, phugga, phəral kərəc. 19. thati sat dis upas kərelwala wəḍil loko te

dis cerku pheraḷ kerec. 20. Sebbihonnu pheraḷ hwa werti bekro kaṭi. 21. Sebbi berober keriken tec ratne seypak tayar kerec. 22. eni newmin neṣetti ṣakanu niwed dekaḍawac. 23. eni hom legḍiken arti boli > puja kerec. 24. tewa aṭ dis upas kerel - wala ajna dis arti liken juman suru kerec. 25. eni dusra dise gheṭṭ utraḍiken khale rakec. 26. te dis wijeya desmina neṣettic benni toḍan hemara loko gawna bhar jeyken benni toḍi leyken sebbi dewohonne eni dewar upper rakiken puja kerec. 27. eni pura dis sebbi lokohonne benni whaṭec. 28. te dis sebbi loko epna jewayahonne juman belawec eni jumadiken har ture dec.

29. kewa gheṭṭ ghalet tewa don kodya legḍanu peddet eṣec. 30. tēy senn hwa werti punimnu kam he tewḍi setet rat dis jelṭa eṣec. 31. Punimnu dis je newratr upas kerelwala epna ghermenu chewr, pelḍi hatem liken gelam kewḍena sēro ghaliken pac ghero pelḍi bher lawac. 32. tēy leyken dewara wer rakiken puja keri tewa jumec. 33. tine punimnu kam hu keyken boleḷec.

34. thodaḥonna gherme paci phularo keranu peddet che. 35. te pure, eḍme, weḍa, phugga, ye pheraḷna saman keriken te dis puja kerec.

36. thoḍa jēna bhēri puja kērec. 37. te
sēbbi kēranu sēnn ēstmin kēri choḍēc.

38. hēw hēmara lokonu pēddet che.

19. The Dassara Festival.

1. The Dassara festival is considered as the biggest of all (festivals) in our community. 2. That (is so) because the people of our community celebrate this festival with great joy (i.e. enthusiasm).
3(a). Before the festival all houses etc., are smeared, cleansed, and the clothes are washed and purified.
3(b). And for ten days (during the Navaratra) no outsiders are allowed in the house.

4. On the Pratipada (day) i.e. on the day of (ceremonially) establishing the (Auspicious) Jar, the elderly people observe fast till evening. 5. In the evening after establishing the (Auspicious) Jar, after holy lamps are waved around (the idol), they take food (lit. offer a morsel in their mouth). 6. Till then they do not do (i.e. eat) anything. 7. Some people prepare 'Navakhand' type of sweetmeats. 8. To them

breads of wheat (flour), two types of milk preparation (called 'Khir' and 'Lapsi'), milk and all kinds of fruit are permissible (as food). 9. In the house of some people a fast is observed very strictly. 10. They (partake) only milk or else not even drop water in the mouth, till the worship is over. 11. On the Pratipada (day) when the (Auspicious) Jar is established, at the time of reciting the prayer (Arti) all the close relatives in the family assemble and waving the lamps, perform the worship. 12. After the worship is done they take the meal. 13. In this manner they do (ever day) till the seventh day. 14. Thereafter on the 8th day there is a custom of tying the 'Phulara'. 15. 'Phulara' means (a process in which) having prepared 'Puris', twentyfive 'Puris' are tied hanging along the ornamental frame on the holy platform; and on the Holy platform they place (the sweetmeats like) 'edme', 'cakes', etc., five each in five rows and above all keep the 'arti' and then they light the 'hom' of wine. 16. On lighting the 'hom' they make the goat shiver vehemently. 17. Then reciting the prayers they perform worship. 18. After the worship is done they eat the sweetmeats (mentioned above i.e.) 'puris', 'edms', cakes, etc.. 19. Then the elderly persons who have observed fast for seven days, do the breakfast called 'carku' on that day. 20. After all

the people have taken the breakfast, the goat, having been cut, 21, having done (everything) correctly, food is prepared (from that) at that very night. 22. And on the ninth day early in the morning that cooked flesh is offered to the diety. 23. And again on lighting the 'hom', reciting a prayer they perform the worship. 24. At that time those who have observed fast for eight days, to-day (i.e. on the ninth day) receive the 'arti' and start taking (the food) meal. 25. And the next day the (Auspicious) Jar, having been removed, is placed down (on the ground). 26. In the early morning of that day i.e. the 'Vijaya dashami' day, our people go out of the village to pluck the 'benni' leaves and having plucked the 'benni' leaves (offer) (that) to all the dieties, and keeping on the holy platform do the worship. 27. And on the whole day the 'benni' (leaves) is distributed to all. 28. On that day all the people invite their respective sons-in-law for dinner and after the dinner is over garlands bouquets are offered (to them).

29. There is a custom to lighten two earthen bowels when the (Auspicious) Jar is established. 30. After the festival is over, that (pair of bowls) remains burning day-and-night continuously till the rite on the full moon day is finished. 31. Those, who

have observed a fast during the Nine-day Festival, hold in the hands the chourie and the 'peldi' from their own house, wear the strings of cowries in the neck and bring the 'peldi' (back) on being filled (from) five homes. 32. Having brought it (back), placing (it) on the Holy Platform and having done the worship, then (they) take food. 33. To that they say that the rite of the full moon day is over.

34. In the house of some there is a custom of doing all five 'phulara's. 35. They prepare all the eatables like puri and do the worship on that day.

36. Some people perform the 'bheri' type of worship. 37. They get done on the eighth day the entire worship (of eight days).

38. Such is the custom of our people.

20. peswe begican bhet

Kriśṇasa :- kaho Ramasa tumi kal kha gayata ? haw
tumarakede eyoto, tewa tumi gherme nhey hota.

Ramasa :- hemi kal perwatina najik esela peswe
begi:can gayata.

Kriśnasa :- tēwter tumi tha kēw gēya ?

Ramama :- hēmi ghērti niklyā. pēyla dēss nēmbērna
motērt; lēskērne gēya. thati ētra nēmbērna
motērti hirabāgne gēya. tha utrikēn calta begican
gēya.

Kriśnasa :- tha tumi konta barnati gēya ?

Ramasa :- hēmi mota barnati gēya.

Kriśnasa :- tumne sēbbti pēyla ka disi ?

Ramasa :- hēmi mēdēm gēyel bērober sēmbērec ek udpinu
canu dukan disi.

Kriśnasa :- tumi tha ka ka dekya ?

Ramasa :- jēra ēgēl gēya wēr dāwa hatne phirnu. tha
upper jawan payre che. payre cēdyawēr sēmbēr car
jatna cūde, rēdggrēdgna giñe, murga, murge, dusra
jatna lal, hirwa, kalā, nili, jambā ēni dusra
rēngjā pēksēna mōttā pinjra dekya.

Kriśnasa :- tina bajun ek dhaktu gadi che ketto ?

Ramasa :- whēy, tha phulrani kēyken ek dhaktu relwe
injengadi che. tinam bētan ek mēnusne don ēnā lec.

Kriśnasa :- ēni chokrahonne khēlasēti kater ēsi ?

Ramasa :- che to. tha jhokale, jharkēnde, lēkkhōndna
gund phirana girke gānā, dhaktā jharkēnde khale
upper hwana lakdāna pēttē sēbbi che.

Kriśnasa :- tēy huba, prānē bi che ki ?

Ramasa :- tu lēy gēdbēd kērnēko. tēybi boluc jēra
sēmadan lē.

Kriśnasa :- nhey. tu bhiginne bol. mene gherne
jawan el hoc.

Ramasa :- ter eyk. upperti khale eyawer ek mottu
pinjra che. tinam ek siwnu jodi che. tina
bajun kewdanu sap, tina bajun ek ejger, nagsap
eni redgbedlanu donniketaserku ek prani che.
tinati jera egel lal meggya, kala meggya, parola
eni sebbi jatna mela che.

Kriśnasa :- bes ? ewdac ?

Ramasa :- nhey. ejū ley che. te kontaketer; huli,
keddi, neri, circ, cigri, kasmi:ri bekra, car
siggna menda, hetti eni dusra cigrebi che.

Kriśnasa :- eni ka che ?

Ramasa :- redgit newil, ujla newil, gu:gi, kawla,
chapna parola, motta undro, ujla ghuso, eni dusrabi
prani che.

Kriśnasa :- seri: ki ejū che.

Ramasa :- ejū che. tha paninu telu che. tina
medemmettem jepani pul che. tine don kemano che,
eni ek tokro che. te tokram betiken ek phero
maran ek menusne car ena lec. eta keli tune ?

Kriśnasa :- whey, keli ba ramasa. haw jawuceta. mene
ley el huc. ram ram.

Ramasa :- hū. ram ram.

20. A visit to the Peshwe Park.

Krishnasa :- What O Ramasa ! where had you gone yesterday ? I had come to you. At that time you were not at home.

Ramasa :- Yesterday, we had gone to the Peshwe Park, which is near the Parvati.

Krishnasa :- If that is so, how did you go there ?

Ramasa :- We started from our house. First we went to the Cantonment by bus number ten. From there we went to Hirabag by Bus No. 18. Having got down there we went to the park walking.

Krishnasa :- From (i.e. by) which gate did you go (in) there ?

Ramasa :- We went in from (i.e. by) the big gate.

Krishnasa :- First of all what did you see (there) ?

Ramasa :- Immediately after going inside we saw an Udupi Tea Shop.

Krishnasa :- What in all did you see there ?

Ramasa :- After going a little further we have to turn to the left. There are steps to go upside. After climbing the steps just in front we saw a large cage of (i.e. containing) four types of sparrow; parrot of various colours, cocks, hens, and birds of other types (i.e.) red, green, black, blue, purple and of other colours.

Krishnasa :- Is it true (lit. it is said) that by the side of that there is a small train ?

Ramasa :- Yes; there is a small railway train with an engine, called 'Phularani'. They charge (lit. take) two annas per person to sit in it.

Krishnasa :- And there might be some thing to play for children ?

Ramasa :- Yes, certainly. There are all the things like swings, slipping boards, a rotating iron box, small slipping boards, a wooden plank moving up and down (i.e. a seesaw).

Krishnasa :- That is alright; (but) are there animals also ?

Ramasa :- You don't make much haste. I tell (you) that also. You have some patience.

Krishnasa :- No, you tell me quickly. It is time for me to go home.

Ramasa :- Then, listen. After coming down from above, there is a big cell. There is a pair of lions in that. By the side of that there is a big serpent, by that side a cobra, and a kind of animal (Chameleon), which changes it's colour. A little further than that, there are red monkeys, black monkeys, pigeons and all kinds of hares.

Krishnasa :- (Is it) over ? Only this much ?

Ramasa :- No much is still there. What are they ?

(If you say so) Then (they are) tiger, bear, jackal, leopard; the deer, Kashmiri (type of) goats, the sheep of four horns, elephant, and also other kinds of deer are there.

Krishnasa :- What else is there ?

Ramasa :- Coloured peacock, white peacock, an owl, crows, blue pigeons; big mice, white rats, and other animals.

Krishnasa :- (Is that) finished, or still there is something ?

Ramasa :- Still there is something. There is a tank of water. At the centre of that there is a japanese (type of) bridge. There are two arcues in that, and there is a small boat (there). They take (i.e. charge) four annas per person to take a round sitting in that boat. Did you understand now ?

Krishnasa :- Yes, O Ramasa I understood ! Now I go. It is too late for me. Good bye !

Ramasa :- Alright, good bye !

21. Solapurne prawas.

Ramasa :- Kaho mama tumi ley gadbedem distac ?

Krishnasa :- whey, hew Solapurna janaro che.

Ramasa :- tay ka janara che ?

Krishnasa :- hew Solapurti tawc egel tuljapurne janaro che.

tey hemaru kuldeewti eselne tina dersenne jawan che.

Ramasa :- tewter tumara segga konter esi ?

Krishnasa :- cheto, marati motti bheyn kemelbay ekkanu
gher che.

Ramasa :- townne kon kawadec ?

Krishnasa :- hamara sawjinu naw narayansa walusa bare.

Ramasa :- te konta onim esec ?

Krishnasa :- te purw mangelwar pet, kshettriya gelli; gher
number pacsewnaw keyken che.

Ramasa :- townne beta kewda che ?

Krishnasa :- beta car jena che. towna nawo - wisnu,
santaram, candrekant, esok, keyken che.

Ramasa :- eni bete ?

Krishnasa :- bete bi car jena che. towna nawo - indumeti,
tarameti, nirmala, onnepurna keyken che.

Ramasa :- tumara sawji tha ka ker ec ?

Krishnasa :- te simpinu dhendo kerec. swatana car miseno
che. doni beta eni bap eni don nokro che.

Ramasa :- siwanu bajariki gireknu ?

Krishnasa :- gireknubi kerec eni bajaribi.

Ramasa :- towna betabetina kater legno hwac ka ?

Krishnasa :- whey. towna ek motti betinu legen huc. eni ek
betanu legen hwanu che. genpan huc.

Ramasa :- konto beṭo ? eni tinu naw ? eni chokri khani ?

Kriṣṇasa :- tinu naw śantaram. tinu wey wis; tine gott
kerelu chokri tina mamani beṭi. tinu naw śekuntala.

Ramasa :- mamo ka kerēc, eni kha esec ?

Kriṣṇasa :- mamo belgawem esec. te relwem junior klark
keyken kam kerēc. tewnu naw durgaramsa nersidḡsa
pujari, keyken che.

Ramasa :- tey huwo. eta tumi kewa janara ?

Kriṣṇasa :- hew don dismac janu keyken keryoc.

Ramasa :- tew nhewe, tumi kakewanu nekki bolo.

Kriṣṇasa :- mene jera kam che. tey bhiginne huter, sekaḷ
nesettina newna gadia jəwc.

Ramasa :- tewter hewbi tumara seḡgaṭ əwnu keryoc.

Kriṣṇasa :- aba, manebi seḡgaṭ joḡin əyesərku hoc.

Ramasa :- hew tumne kha milənde ?

Kriṣṇasa :- tu berober aṭ wasta ṭesənne əy choḡ.hew tha əsuc

Ramasa :- tew ter nekki ^Whey nhey ? eta gherne jəwc hew.

Kriṣṇasa :- nekki nekki. ṭesənne əwan iser neko. eta
ja gherne.

21. A Trip to Sholapur.

Ramasa :- What O uncle ! You seem to be in great hurry ?

Krishnasa :- Yes. I shall be going to Sholapur.

Ramasa :- Why are you going there ?

Krishnasa :- From Sholapur I shall be going further to Tuljapur. As there is our family diety, I am to go there to visit that.

Ramasa :- Then you might be having some relatives of yours (there) ?

Krishnasa :- Yes, of course, there are. My elder sister (Mrs.) Kamalabai's house is there.

Ramasa :- What are they designated ?

Krishnasa :- My brother in law's name is Narayansa Valusa Barad.

Ramasa :- In which lane do they stay ?

Krishnasa :- In the Ksatriya Galli in east Mangalwar Peth. The house number is five hundred and nine.

Ramasa :- How many sons has he ?

Krishnasa :- There are four sons. Their names are - Vishnu, Shantaram, Chandrakant (and) Ashok.

Ramasa :- And daughters ?

Krishnasa :- The daughters are also four. Their names are Taramati, Indumati, Nirmala and Annapurna.

Ramasa :- What does your brother-in-law do there ?

Krishnasa :- He carries (i.e. does) the profession of a tailor. He has four machines of his own. The two sons, the father and their two servants.

Ramasa :- Is the stitching for the market or of (the order of) the Customers ?

Krishnasa :- He does both for the customers as well as for market.

Ramasa :- Are his sons and daughters married ?

Krishnasa :- Yes. His eldest daughter is married. And one son is going to be married (soon). His marriage is settled (ceremoniously).

Ramasa :- Who is that son ? And (what is) his name ? Who is the bride ? (lit. from where is the bride).

Krishnasa :- His name is Shantaram. His age is twenty years. The girl that is earmarked for him (as the bride) (is) his maternal uncle's daughter. Her name is Shakuntala.

Ramasa :- What does his maternal uncle do, and where is he ?

Krishnasa :- His maternal uncle is at Belgaum. He works as a junior clerk in the Railway. His name is Durgaramsa Narsingsa Pujari.

Ramasa :- Let it be. Now, when are you going ?

Krishnasa :- I have planned to go within two days.

Ramasa :- Not that; tell me definitely when you are going.

Krishnasa :- I have got some (urgent) work. If that is finished soon, then I go tomorrow early in the morning by the 9 O, Clock train.

Ramasa :- If that is so, I have planned to come with you.

Krishnasa :- Do come. I will also have the feeling of being in company.

Ramasa :- Where shall I meet you?

Krishnasa :- You come to the station exactly at 8 O'clock. I will be there.

Ramasa :- Then it is definite, isn't it ? Now I shall
go home.

Krishnasa :- Sure, sure. Do not forget to come to the
station. Now you go home.

A P P E N D I X - II

KHATRI - ENGLISH VOCABULARY

KHATRI - ENGLISH VOCABULARY

Introductory Remarks :-

1. The following Vocabulary consists of about 2000 khetri items with their meaning and the grammatical status. Three columns will be found in the vocabulary. The first column gives the khetri item; the second column gives it's grammatical category; and the third column gives it's meaning.

2. Most of the items consist of single morphological elements. Only a few items with more than one element have been listed in the vocabulary. For example, the substantives of group 1 are given with their gendermorphemes as (chokr-o) 'boy', (chokr-i) 'girl'; (bet-o) 'son', (bet-i) 'daughter' etc.

3. The morphological category is shown by the following abbreviations :

sub.	for a substantive.
v.	for a verb
pr.	for a pronoun
adj.	for an adjective
adv.	for an adverb

nu.	for a numeral
P.P.	for a post position
ptl.	for a particle.
con	<i>for a Conjunction</i>

4. Homonymous items of different morphological classes are given separate entries.

5. Items freely varying with each other are given in the same line with a sign ' - ' between them.

6. The items are arranged in the following alphabetical order :-

e, a, i, (i:), u, (u:), e, o, k, kh, g, gh,
 (ḡ), c, ch, j, jh, ṭ, ṭh, ḍ, ḍh, (ṇ), t, th,
 ḍ, dh, n, p, ph, b, bh, m, y, r, l, w, ś,
 ṣ, s, h, (ḷ).

213
VOCABULARY

e

ekkel	sub.	common sense; idea.
ekka	sub.	elder sister.
ekra	nu.	eleven.
ektöber	sub.	the month of October.
ekher	adv.	at last.
egest	sub.	the month of August.
egel	adv.	before, ahead, afterwards.
egad	sub.	surprise.
edgi	sub.	shirt.
edgoti	sub.	ring.
ejü	adv.	still.
ejger	sub.	big serpent.
ejj-o	sub.	grand father.
ejj-i	sub.	grand mother.
etodo	sub.	week.
etra	nu.	eighteen.
ednaw	sub.	surname.
edwu tidwu	adv.	cross ways.
edwu aw	v.	to hinder.
eno	sub.	anna.
endo	sub.	egg.
enno	sub.	elder brother.
etta -eta	adv.	now.
etdu	sub.	guts, intestines.

edrek	sub.	ginger.
enaj	sub.	corn.
eni	con.	and
enentpur	sub.	name of a place.
entehpur	sub.	harem.
entehkeren	sub.	mind.
endar	sub.	darkness.
enn	sub.	food.
endl-	adj.	blind.
enjur	sub.	(garden) fig.
ep ~ap	pr.	own.
eppu	sub.	opium.
ebal	sub.	sky.
ebhyas	sub.	study.
embigal ghal	v.	crowl.
embo	sub.	mango.
emas	sub.	the new moon day.
emma	sub.	mother.
ey	pr.	this.
eyk	v.	hear.
eytar ~eytwar	sub.	Sunday.
eys	pr.	like this.
ēysi	nu.	eighty.
erenyjəggəl	sub.	thick forest.
erdamerda	adv.	half-hazardly.
erdu	adj.	half.

ersundo	sub.	kind of bean.
ewro	sub.	bean.
esekt	adj.	weak.
esok	sub.	a proper name.
es	v.	to be, to stay.
estmi	sub.	the eighth day (in order in the fortnightly half division of a lunar month.)
esro	sub.	shelter.

a

aked	v.	to freeze.
ang	sub.	body.
ang dhew	v.	to bathe (lit. to wash the body.)
ac	sub.	heat.
aj	adv.	to-day.
at	nu.	eight.
an	sub.	oath.
anend	sub.	pleasure, joy.
ap ~ep	pr.	own.
aram	sub.	rest.
aram le	v.	to take rest.
arti	sub.	1. a ceremony of waving of the auspicious lamp around the face of a diety or a person. 2. the auspicious lamp (used during the above ceremony.)

3. A song of prayer
sung or recited on
that occasion.

arsī	sub.	mirror.
aw .a	v.	to come.
awaj	sub.	sound.
āsād	sub.	name of the fourth Hindu lunar month.
āsīrwad	sub.	blessing.
āswin	sub.	name of the seventh Hindu lunar month.
āl̥si	adj.	idle, lazy.

i

ik	v.	sell.
ik̥de	adv.	this way.
ik̥de tik̥de	adv.	hither and thither, here and there.
ikwan le	v.	buy.
icana	sub.	bed.
icar	v.	ask
icar	sub.	idea, thought.
icar ker	v.	to think.
iccha	sub.	intention.
it̥g̥gi	sub.	brick.
inc	v.	choose.
incu	sub.	scorpion.

injen	sub.	engine.
injen gadi	sub.	a railway train.
inji:sen	sub.	injection.
ibbeni	sub.	dew.
is	v.	swim.
is	nu.	twenty.
is	sub.	poison.
især	v.	forget.
i:sær pac	nu.	twenty-five.
isto	sub.	fire.

u

uklo	sub.	stone mortar.
uged	v.	open.
ugdu	adj.	open.
ucel	v.	raise.
ujəl-~ujl-	adj.	white.
ut	v.	get up, wake.
ud	v.	fly.
udid	sub.	black gram.
uda udi	sub.	hops and jumps
undo	sub.	sweet ball.
uter	v.	get down.
unc-	adv.	high, tall.

uncu	sub.	hight.
undir	sub.	mouse.
unn	sub.	Sun's light.
unni	sub.	wool.
unnalo	sub.	summer.
upas	sub.	fast.
upkar	sub.	obligation, favour.
upper	adv.	up, on, over.
upyog	sub.	use.
ulṭa	adv.	topsy turvey.
ulṭu bol	v.	argue, answer.
us	sub.	sugarcane.
usuk	sub.	sand.
uskara	sub.	sigh.
uskara ghal	v.	tosigh.

e

ek	nu.	one.
eka eki	adv.	suddenly, unexpectedly.
ekadesi	sub.	the eleventh day (in order in the forthightly half division of a lunar month.)
ekda	adv.	once.
ekek	nu.	one each.
ekonis	nu.	nineteen.
ekonisew settecalis nu.		nineteen hundred and fortyseven.

ekt-	adj.	one, alone.
ekda	adv.	once.
ekdem	adv.	suddenly, all of a sudden.
edko	sub.	ram.
epril	sub.	the month of April.
el	sub.	time.
elpare	sub.	at (that) time.
edme	sub.	a dish prepared out of wheat and gram flour. Green chilli and ingredients (mesala) are used to prepare the same.

o

o	ptl.	a particle of address or invocation.
ok	v.	vomit.
ot	sub.	lip.
oni	sub.	lane.
ot	v.	pour.
on	v.	weave.
obed dhobed	adj.	rough.
oho	ptl.	an exclamatory particle.

kənjəl	sub.	moss.
kəṭhin	adj.	hard.
kədək	adj.	rigid, ardent, <i>strictly</i>
kədə	p.p.	towards.
kəḍi	sub.	buttermilk curry.
kəḍu	adj.	bitter.
kəḍḍi	sub.	bear.
kəṭer	adv.	that is to say, namely.
kətri	sub.	a pair of scissors.
kəpp	sub.	cup.
kəpaṭ	sub.	cupboard.
kəpaḷ	sub.	forehead.
kəbbasi	sub.	cup and saucer.
kəpḍaletta	sub.	clothes.
kəṁ	adj.	little.
kəməḷ	sub.	lotus.
kəṁan	sub.	arch.
kəṁber	sub.	waist.
kəṁbernu kəno	sub.	hip.
kəṁbli	sub.	blanket.
kəṛ	v.	do.
kəroḍ	nu.	crore.
kərbew	sub.	curry leaves.
kəliḍḡeḍ	sub.	water-melon.

kəw	v.	say.
kəw	adv.	how.
kəwa	adv.	when.
kəwad	v.	feel, consider.
kəwɿ	sub.	swoon.
kəwɿ hən	sub.	corinda fruit.
kəsarki	sub.	illness.
kəsret	sub.	1. practice or skill in art. 2. gymnastic feats.
kəl	v.	understand.
kak-o	sub.	uncle.
kak-i	sub.	aunt.
kakano bəto	sub.	nephew.
kakani bəti	sub.	nièce.
kaketer	Con.	because.
kaged	sub.	paper.
kaj	sub.	glass.
kaɿ	v.	cut.
kaɿ	v.	take out, pass.
kaɿi	sub.	straw, stick.
kaɿi de	v.	(fig) deceive. (lit) give a stick.
kat	sub.	catechu.
kater	sub.	something.
kaɿi	sub.	story, account.
kan	sub.	ear.

kando	sub.	onion.
kansi	sub.	comb.
kansolo	sub.	upper part of the cheek.
kapi	sub.	coffee.
kapus	sub.	cotton.
kapdu	sub.	cloth.
kam	sub.	work, performance, art.
kam ker	v.	work.
key -ka	adv.	what.
kaho	adv.	hello, why.
kawlo	sub.	crow.
kar	sub.	car.
karen	sub.	reason.
karenji	sub.	spring, fountain.
kardani	sub.	fried little roll of flour of pulse, popularly known as 'sev'.
kartik	sub.	name of the eighth Hindu lunar month.
karkun	sub.	clerk.
kal	adv.	yesterday.
kalpaw	sub.	seer (measure)
kasar	sub.	brazier (a maker of glass bangles.)
kal-	adj.	black.
kalamiri	sub.	pepper.
kalji	sub.	worry.
ki	con.	that (introducing a direct speech or a thought in one's mind.)

kido	sub.	insect, worm.
kil	sub.	joints.
ki:li	sub.	lock.
ki:linu hat	sub.	key.
kiwḍ-	adj; sub.	deaf.
kuḍgol	sub.	sickle.
kuḍḍ-	adj; sub.	blind.
kutru	sub.	dog.
kuḥku	sub.	saffron.
kumbar	sub.	potter.
kuldewta	sub.	family deity.
kusbinu bhaji	sub.	saf flower leaves.
kewḍu	adv.	howmuch.
kes	sub.	hair.
keḷnu	sub.	plantain.
koṭ	sub.	coat.
koḍi	sub.	umbrella.
koḍli	sub.	axe.
koṇḍi	sub.	link of chain, bolt.
koḍyo	sub.	small earthen pot.
kotambri	sub.	coriander.
kon	pr.	who.
kopri	sub.	elbow.
kobi	sub.	cabbage.
kos	sub.	measure of distance of four miles.

kolśo	sub.	charcoal.
kriṣṇasa	sub.	proper name.
kṣema	sub.	forgiveness, pardon.

kh

khejad	v.	scratch.
khenc	v.	pull.
khetpet	sub.	effort, care.
khetpet ker	v.	try.
khetik	sub.	butcher.
khett-	adj.	sour.
khedu	sub.	chalk.
khedo	sub.	pebble.
khedekwasla	sub.	name of a place.
kharedi ker	v.	buy, purchase.
kherab	adj.	bad.
kheru	adj.	true.
kherupen	sub.	truth.
kherc	sub.	expenditure, expense.
kherc ker	v.	spend.
khelas	sub.	exhausted, finished.
khelas ker	v.	finish.
kha	v.	eat.
kha	adv.	where.

khatlo	sub.	cot.
khanu	sub.	eatables.
khando	sub.	shoulder.
khamb	sub.	pillar.
khali	adj.	empty.
khale	adv.	under, down, low.
khawana pan	sub.	betel leaf.
khidki	sub.	window.
khir	sub.	a milk preparation.
khurci	sub.	chair.
khunto	sub.	peg.
khus ho	v.	please.
khusi	sub.	delight, joy.
khulgo	sub.	he buffello.
kheḍu	sub.	village.
khet	sub.	field.
khetwalo	sub.	farmer.
khel	sub.	game.
khel	v.	play.
khelīmili	sub.	playing and mixing (with others)
khokel	v.	to cough.
khoklo	sub.	cough.
khod	v.	dig.
khol	adj; adv.	deep.
kholi	sub.	room.

g

geḍibhey	sub.	friend.
geḍbed	sub.	hurry, haste, tumult.
geḍḍo	sub.	bundle, bunch.
geḍ	adj.	male.
geḍḍel	sub.	crowd.
geḍḍu	sub.	donkey.
gepp	adv.	quietly, still.
gepp bet	v.	keep quiet.
genpan	sub.	
gebekne	adv.	suddenly, at once.
gerem	adj.	hot, warm.
gerib	adj.	poor.
gerud	sub.	eagle.
garden	sub.	neck.
gelas	sub.	glass.
gelo	sub.	throat.
gajru	sub.	carrot.
gay	sub.	cow.
gal	sub.	cheek.
gali	sub.	wheel.
gaw	sub.	village.
gal	v.	sieve.
gale de	v.	abuse.
gidd-	adj.	short.
gidḍu conno	sub.	half pant.

gini	sub.	parrot.
gid	sub.	song.
gid bol	v.	sing.
girek	sub.	customer.
girki	adv.	topsy-turvey.
girke gana	sub.	
gu:gi	sub.	owl.
gudi	sub.	temple.
gudug	sub.	thunder.
gudgo	sub.	knee.
gund	adj.	round.
gun	sub.	nature, quantity.
gubbi	sub.	sparrow.
gulab	sub.	rose.
gulabnu phul	sub.	rose flower.
gulyal	sub.	red powder.
gott ker	v.	earmark.
gott es	v.	know.
gombi	sub.	doll.
goli	sub.	bullet.
goli mar	sub.	shoot.
gol	sub.	jaggery.

ghett	adj.	strong.
ghett ghal	v.	perform a rite of placing a vessel full of water having a cocoanut over it. This rite is performed on the first day of Navaratra festival.
ghenti	sub.	bell.
gher	sub.	house.
gherano	sub.	family.
gherodaro	sub.	houses and doors, household.
ghew	sub.	wheat.
ghes	v.	rub.
gheso	sub.	throat.
ghager	sub.	jar.
ghatki	adj.	dangerous.
ghabro ped	v.	be frightened.
gham	sub.	sweating.
gham chut	v.	to sweat.
ghal	v.	pour, administer.
ghas	sub.	morsel, mouthful.
ghi	sub.	ghee.
ghus	sub.	the bandicate rat.
ghotyo	sub.	ankle.
ghodo	sub.	horse.
ghor	adj.	difficult.
ghorpedi	sub.	name of a place.

-c	ptl.	an emphatic particle.
cegoṭ	adj.	good, well.
ceḍ	v.	rise, ride, climb.
ceturti	sub.	the fourth day in order in the fortnightly half division of a lunar month.
ceturdesi	sub.	the fourteenth day in order in the fortnightly half division of a lunar month.
cembar	sub.	cobbler.
cemək	v.	shine.
cemco	sub.	spoon.
ceytr	sub.	the name of the first lunar month.
cerbi	sub.	fat.
cerku	adj.	pungent.
cerku pheraḷ	sub.	name of a kind of breakfast consisting of pungent things like weda, edme etc. This type of breakfast is taken on the 3th day in the Navaratra festival by (the elderly) persons who observe fast for the first seven days of the Navaratra.
cel	v.	to move.
celak	adj.	shrewd, clever, smart.
celaw	v.	drive.
cewkəsi	sub.	inquiry.
cewd-	adj.	wide.
cewdu	sub.	width.

cawdu ker	v.	widen.
cawti	sub.	the fourth day (in order in the fortnightly half division of a lunar month.)
cawda	nu.	fourteen.
ca	sub.	tea.
caku	sub.	knife.
caknu	sub.	vegetable.
cat	v.	lick.
candoba	sub.	the moon.
candū	sub.	skin, hide (animal).
car	nu.	four.
caro	sub.	grass.
cal	v.	walk.
calu ker	v.	start (machine etc.)
caw	v.	bite.
calis	nu.	forty.
cikkēl -cikkēd	sub.	mud.
cikki	sub.	the star.
cikku	sub.	name of a fruit. (mamme-sapota; sapodilla)
ciknu	sub.	fat.
cigri	sub.	the deer.
cine	sub.	the tamarind.
cinnatki	sub.	free play.
cinta	sub.	worry.
cinni	sub.	a tiny lamp.

cir	v.	to split.
cire	sub.	leopard.
cil	sub.	vultur.
cuk	sub.	mistake.
cudi	sub.	sparrow.
cunno	sub.	lime.
cup	adj.	sharp.
curmora	sub.	soaked and parched ^{rice}
cullo	sub.	ovel.
cotto	sub.	thief.
cori	sub.	theft.
cori ker	v.	steal, rob.
conno	sub.	trouser.

ch

^h cetri	sub.	umbrella.
^h cepper	sub.	roaf.
chewr -cawr	sub.	chowrie.
cheli	sub.	sheep.
chatl	sub.	chest, heart.
chay	sub.	cream.
chal	sub.	bark (of a tree).
chiaw	v.	touch.

che	nu.	six.
chukad	v.	avoid.
chokr-o	sub.	boy.
chokr-i	sub.	girl.
chod	v.	leave, let loose.

j

jegdamba	sub.	name of a diety, the family diety of the kshatriyas.
jeggel	sub.	woods.
jeggli	sub.	wild.
jetra	sub.	fair.
jenen	sub.	delivery.
jeno	sub.	individual.
jenawer	sub.	animal.
jenewery	sub.	the month of January.
jepani pul	sub.	Japani type of bridge.
jem	v.	succeed.
jemad	v.	gather, assemble.
jer	adv.	if.
jera	adv.	little.
jewey	sub.	son-in-law.
ja	v.	go.

jago	sub.	place.
jad	adj.	thick.
jat.	sub.	caste, kind, variety.
jadu	sub.	magic.
jan juman	sub.	young.
jamoli	sub.	yawning.
jamole de	v.	yawn.
jawad	v.	lose.
jal	v.	burn.
jasti	adv.	much.
jita	adj.	alive, living.
jines	sub.	thing, articles.
jib	sub.	tongue.
jiw	sub.	life.
jiw	sub.	louse.
jun	sub.	the month of June.
jun-	adj.	old.
jum	v.	to dine.
jumen	sub.	meal.
jumnu	sub.	right (hand).
junioer klark	sub.	junior clerk.
juley	sub.	the month of July.
jen kido	sub.	bee.
jest	sub.	name of the third lunar month.
jodi	sub.	pair.
for	sub.	force.

jhəmp	sub.	nap.
jhel	sub.	heat.
jhak	v.	cover.
jhəd	sub.	tree.
jhəp	v.	hide.
jham	sub.	swoon, faint.
jhər	sub.	poison.
jharkhendī	sub.	see-saw.
jhutū	sub.	false.
jhutū bol	v.	tell lie.
jhokali	sub.	swing.
jhoko le	v.	to swing.
jhəpdi	sub.	hut.

təmatə	sub.	tomato.
tək	v.	throw.
təng	v.	hang.
təbəl	sub.	table.
təsən	sub.	the station.
təkro	sub.	small boat.
təpi	sub.	cap.

thes	v.	stumble.
thoggi	sub.	branch.

d

dəb ghal	v.	1. (lit) fix (a basket) in an inverted position. 2. (fig) to cheat, deceive.
der	v.	be afraid of.
dakter	sub.	doctor.
dawu	adj.	left (hand).
dalimber	sub.	pomegranate.
disember	sub.	the month of December.
dukkur	sub.	pig.
dub	v.	sink.
dubki	sub.	a dive, a dip.
dodger	sub.	mountain.
donyo	sub.	capsicum.
donniketo	sub.	chameleon, wild lizard.
dolo	sub.	eye.
dolanu pani	sub.	tears.
dolanu bubbul	sub.	eyelid.

dh

dhakel	v.	push.
dhillu	adj.	loose.
dhalanu gheddo	sub.	bunch of chana stalks.
dhekun	sub.	bug.
dholko	sub.	small drum.
dhusni mar	v.	hurtingly push.

t

tambak	sub.	tobacco.
tay	pr.	that.
teyar	adj.	ready.
ter	adv.	if.
tereb	v.	stop, obstruct.
teres	sub.	thirst.
tersel-	adj.	thirsty.
taw	adv.	in that manner (fig) free of charge.
tewa	adv.	then.
tewantewac	adv.	then and then only.
tel	v.	fry.
tolu	sub.	tank.
telwo	sub.	palm (of the hand) ^{foot}
tak	sub.	buttermilk.

tandul	sub.	rice.
tambu	sub.	copper.
tarik	sub.	date.
tarip ker	v.	praise.
tikit	sub.	ticket.
tikde	adv.	that side.
titk-	adv.	that much.
tin	nu.	three.
tinda	adv.	thrice.
tirpu	adj.	oblique.
tis	nu.	thirty.
tiser at	nu.	thirty-eight.
tu	pr.	you (sg.)
tumi	pr.	you (pl.)
tur	v.	throw up, hurt.
tur (dal)	sub.	a pulse.
tuljapur	sub.	name of a place of pilgrimage.
te	pr.	they.
terwa	adv.	day before/after yesterday.
tel	v.	float.
tel	sub.	oil.
tod	v.	break.
todnar	adj.	one who cuts.
tya	pr.	she.

tye	pr.	he.
treyodesi	sub.	the thirteenth day (in order in the fortnightly division of a lunar month.)
tras	sub.	trouble, grief.
tritiya	sub.	the third day in the fortnightly division of a lunar month.

th

thed ped	v.	roll about in pain.
thend	adj.	cool.
thend	adv.	quietly.
thendi	sub.	cold.
thend kalo	sub.	winter.
ther	sub.	variety.
tha	adv.	there.
thati	sub.	plate.
thuk	v.	spit.
thodu	adj.	little, some.
theter	sub.	theatre

d

dəṇḍo	sub.	bank of a river.
dəyaḷu	adj.	kind, compassionate.
dəyaḷupen	sub.	kindness.
dəywənto	sub.	a rich man.
dərroj	sub.	every-day, daily.
dərsen	sub.	auspicious view (of a diety).
dəwakhano	sub.	dispensary.
dəsmi	sub.	the tenth day in order in the fortnightly half division of the Hindu lunar month.
dəss	nu.	ten.
dəstro	sub.	name of a festival (which is celebrated very pompously on the tenth day in the Navaratra festival.) This festival is considered as the most important by the kṣatriyas.
dəl	v.	grind.
dad	sub.	jaw.
dadi	sub.	beard, chin.
dandg-	adj.	fat, stout.
dat	sub.	teeth.
dado	sub.	father.
dano	sub.	jawar.

dananu piṭ	sub.	flour of jawar.
dab	v.	press.
damus	sub.	man
daru	sub.	wine.
dallo	sub.	husband.
dal	sub.	dal, split pulse.
diḍpendit	sub.	wiseacre.
diwo	sub.	lamp.
dinderki mar	v.	to whirl, roll.
dis	sub.	day.
dis	v.	appear, look.
dukk	sub.	pain.
dukandar	sub.	shopkeeper.
dutiya	sub.	the second day in order in the fort- nightly division of the Hindu lunar month.
dud	sub.	milk.
dupar	sub.	noon.
dumm	sub.	tail.
dur	adv.	long, far.
de	v.	give.
dek	v.	see.
dekaḍ	v.	to show.
dekḍaw	v.	to show.
dekrek	sub.	supervision.

dekha-	adj.	fair, pretty.
des	sub.	country.
dew	sub.	the God.
dewi	sub.	the Goddess.
dewi kaḍ	v.	to vaccinate.
dewaro	sub.	a plat-form for keeping the diety.
dodko	sub.	cucumis acutangulus, sulcatus.
don	nu.	two.
doni	nu.	both.
doro	sub.	rope.
doru	sub.	string, thread.
dnyan	sub.	knowledge.
drakṣi	sub.	grape.
dwadesi	sub.	the twelfth day in order in the fortnightly half division of the Hindu lunar month.

dh

dhedpēḍ	v.	struggle.
dhedō	sub.	lesson.
dhenger	sub.	a shepherd.
dhando	sub.	profession, occupation.

dhoy	sub.	curd.
dher	v.	hold.
dhero	sub.	courage.
dheren	sub.	dam.
dherem	sub.	religion.
dherem shalo	sub.	the travellers bungalow.
dhew	v.	wash.
dhewo	sub.	smoke.
dhaka ⁺ -dhatt-	adj.	small, narrow.
dhatu	sub.	metal.
dhandel	sub.	tumult.
dhad	sub.	send.
dharen	sub.	price.
dhit	adj.	bold.
dhund	v.	search, look for.
dhul	sub.	dust.
dhondo	sub.	stone.
dhoter	sub.	dhoti.
dhobi	sub.	washerman.

nekaso	sub.	map.
neko	ptl.	it is a prohibitive particle not to want.
nekk	sub.	nail.
nekki	adv.	certainly, surely.
nekra	sub.	vanity, vain display.
nekli	sub.	a jester, a buffoon.
nejik	adv.	near.
nedi	sub.	river.
nemono	sub.	model, design.
nember	sub.	number.
nerem	adj.	soft, weak.
neri	sub.	fox.
nersigsa	sub.	a proper name.
new	adj.	new.
new	nu.	nine.
newilu	sub.	peacock.
newmi	sub.	the ninth day (in order in the fortnightly half division of Hindu lunar month.)
newed	nu.	ninety.
newember	sub.	the month of November.
newkhend pheral	sub.	name of a kind of breakfast consisting of nine types of dishes specially prepared for the occasion. This type of food is -

		kept on the platform before the diety and then is eaten at the time of the Navaratra festival.
nawratr	sub.	name of a festival celebrated from the first day to the tenth day in the month of Aswin.
nasetti	adv.	dawn, early ^{morning}
nesib	sub.	fate, luck.
na	adv.	not.
nak	sub.	nose.
nag sap	sub.	cobra.
nagosa	sub.	a proper name.
nagl-	adj.	naked.
nac	sub.	dance.
nac ker	v.	to dance.
natni	sub.	grand daughter.
natyo	sub.	grand son.
nani	p.p.	like.
naredgi	sub.	kind of orange.
nari	sub.	name of a person.
narayansa	sub.	a proper name.
narel	sub.	cocoanut.
narelnu jhad	sub.	cocoanut tree.
naw	sub.	name.
nas	sub.	distruction.
nasipudi	sub.	snuff.

nasipudi rəḡḡ	sub.	colour of a snuff.
nikəḷ	v.	start, come out.
nigḡəḷ	v.	swallow.
nic-	adj.	cruel.
nicchəḷ	adj.	fresh, clear.
nir goli	sub.	a duck.
niwəd	sub.	an offering of eatables to an idol.
nisani	sub.	flag.
nistu	adv.	only, bare, just.
nist-	adj.	only.
nilu	adj.	blue.
nugginu śeḡḡo	sub.	horse-radish.
noker	sub.	servant.
nokri	sub.	service.
noni	sub.	butter.
nheme	adv.	not (denial).
nhəy	ptl.	a negative particle, not.
nhəy tē	adv.	if not, without.
nhəy lē	v.	take the oilbath.
nhewro	sub.	bridegroom.
nhewri	sub.	bride.
nhaṭ	v.	run, flee.
nhaṭad	v.	make to run.
nhaṭanhati	sub.	running hells and skells

nhar pet	sub.	empty stomach.
nhanu	adj.	small, young.
nhyari	sub.	breakfast.

p

peḳsi	sub.	bird.
peḳsinu gher	sub.	nest.
pegar	sub.	salary, wages.
peṇc̣mi	sub.	the fifth day (in order in the fort- nightly half division of the Hindu lunar month.
peṭti	sub.	plank.
peḍ	v.	fall.
peḍḍo	sub.	curtain.
petto	sub.	address.
petl-	adj.	thin, delicate.
peddet	sub.	custom, method.
pendra	nu.	fifteen.
pennas	nu.	fifty.
peppey	sub.	the fruit - papaya.
payko	sub.	money.
peyl-	adj.	first.
peyle	adv.	first, before.

periksa	sub.	examination, test.
per - (gaw) (it is a bound morpheme.)	adj.	another (village.)
peret	adv.	again, back, back again.
peret	sub.	return.
perwa	sub.	1. day before yesterday. 2. day after tomorrow.
perwati	sub.	name of place near Poona.
peldi	sub.	1. a circular bamboo basket used by the devotees of the goddess. Jagdamba, for collecting food or alms. 2. an offering to the goddess.
pews	sub.	rain.
pews	sub.	name of the tenth Hindu lunar month.
poli	sub.	big spoon.
pac	nu.	five.
paci phularo	sub.	a name of
patli	sub.	small wooden seat.
pad	v.	to fell.
pat	sub.	le ^e _x f.
patlu	sub.	printed saree.
pad	sub.	pass the ai ^r
pan	sub.	betel leaves.
pan supari	sub.	betel nut and leaves.

pani	sub.	water.
pani kaḍ	v.	to shed tears.
panghodo	sub.	water-horse.
panset	sub.	name of a village.
pap	sub.	sin.
payri	sub.	step.
parolo	sub.	a blue pigeon.
pal	sub.	(house) lizard.
pawḍer	sub.	powder.
pasetti	adv.	afterwards.
pasəḷ	adv.	behind, afterwards.
pasəḷ aw	v.	to follow.
pasəḷ lag	v.	to chase.
pi	v.	drink.
pik	sub.	crop.
pikelu	adj.	ripe.
pinjro	sub.	cage, cell with bars.
pit	sub.	flour.
pittəḷ	sub.	brass.
pipō	sub.	drum.
piwḷu	adj.	yellow.
piṣwi	sub.	handbag.
pil	v.	squeere.
puja	sub.	worship.
pujari	sub.	1.priest. 2.a surname.

puṭ	sub.	back.
puḍari	sub.	leader, prominent person.
puḍi	sub.	powder.
pu:ra	adv.	entirely, completely.
puri	sub.	kind of cake prepared out of wheat flour.
puna	sub.	name of a city.
punim	sub.	the fullmoon day.
pul	sub.	bridge.
pus	v.	rub.
pustək	sub.	book.
peśwe begico	sub.	name of a park near Parvati.
peṭ	sub.	belly, stomach.
peṭaḍ	v.	to light, enkindle.
peṭki	sub.	box.
per	v.	to wear, put on.
pog	sub.	leg.
pognu boṭku	sub.	toe.
pog-gun	sub.	luck.
poc	v.	to reach.
potu	sub.	bag.
poselu	adj.	tame.
pyarləṇṇ ~pyarl həṇṇ	sub.	guava (fruit)
predan	sub.	minister.
preyetn	sub.	effort.

prewas	sub.	journey.
pretipeda	sub.	the name of the first day of the Hindu lunar month.
prani	sub.	animal.
prit	sub.	affection, love.

ph

phappal	sub.	betel nut (fruit).
phappalnu jhad	sub.	betelnut tree.
pharek	sub.	difference.
phewo	sub.	father-in-law.
pheral	sub.	slight breakfast.
phas	v.	to stick in.
phasad	v.	deceive.
phaslinu hedku	sub.	rib.
phalgun	sub.	name of the twelfth Hindu lunar month.
phel	sub.	fruit.
phel phelawer	sub.	fruitage, fruits, collectively.
phi	sub.	aunt.
phir	v.	wander, roam.
phirad	v.	move round, turn, make to revolve.

phuk	v.	to blow (air).
phuket	adj; adv.	free; free of charge.
phukni	sub.	a blower.
phuggo	sub.	1. a balloon. 2. bheji - prepared out of chona flour.
phut	v.	to give way.
phuti	adj.	broken.
phul	sub.	flower.
phullo	sub.	a bundle.
phepso	sub.	lung.
phebruery	sub.	the month of February.
phero	sub.	round.
phod	v.	to split.
phularo	sub.	a garland of flowers and puris etc.

(It is a process in which twentyfive puris are tied hanging along the ornamental frame on the holy platform. This is performed by the Ksetriyas at the time of the Navaratra festival.)

b

bakro	sub.	he goat.
beksis	sub.	prise.
begico	sub.	park, garden.

beṅglow	sub.	bungalow.
bēḍi	sub.	calf.
beṭ	v.	sit.
beṭuṭo	sub.	potato.
beḍḍo	sub.	trunk of a tree.
bednam	sub.	scandal.
bedel	^v sub.	change.
^{bodli} benaresi	^{sub} adj.	^{change} of Banaras.
benni	sub.	leaves of a thorny tree ('shemi' in sanskrit).
beyl	sub.	bullock, bull.
beylgadi	sub.	bullock cart.
bereph	sub.	ice.
berober	adv.	correct.
berober	p.p.	immediately after.
belaw	v.	to call.
besi	sub.	saucer.
beli de	v.	to sacrifice.
belli	sub.	creeper.
ba	ptl.	
bak	sub.	bench.
bag	sub.	garden.
baṅḍi	sub.	bangle.
bajar	sub.	market.
baju	sub.	side.
baṭli	sub.	bottle.

ban	sub.	arrow.
batmi	sub.	news.
bap	sub.	father.
bamen	sub.	a brahmin.
bayko	sub.	woman.
bara	nu.	twelve.
baraw-	adj.	twelfth.
barik	adj.	thin, small.
bari henn	sub.	berry, jujube fruit.
barnu	sub.	door.
basi go	sub.	1. an ornament of paper worn by the bride and the bridegroom on the forehead during marriage. 2. a thread or paper ornament used as a decoration on the forehead of the bullocks.
bal	sub.	child.
balpen	sub.	childhood.
bi	ptl.	1. it is an emphatic particle also 2. still.
bij	sub.	seed.
billadi	sub.	cat.
bukka	sub.	black powder that the Hindus throw on the holy and during marriages.
butti	sub.	basket.
budd-	adj; sub.	old.

budwar	sub.	Wednesday.
bejar	sub.	weariness, disquiet.
bet-o	sub.	son.
bet-i	sub.	daughter.
beta-beti	sub.	sons and daughters.
bend-bettasa	sub.	name of a kind of sweetmeats.
ber	sub.	1.wife. 2.root.
bestar	sub.	Thursday.
botku	sub.	finger.
botu	sub.	flame.
bondenu undo	sub.	name of a kind of sweet balls, prepared out of gram flour and sugar.
bol	v.	say; tell.
bo/li	sub.	dialect.

bh

bhetto	sub.	allowance.
bhedek ujal	sub.	bright.
bhey	sub.	brother.
bheyin	sub.	sister.
bheybendo	sub.	brothers & sisters.

bhəys	sub.	she buffalo.
bher	v.	fall.
bharabhera	adv.	quickly, fast.
bherəp	sub.	ice (variant of bherəp)
bheri puja	sub.	name of a kind of worship performed by the Ksatriyas during the Navarātra festival.
bhag	sub.	part.
bhaji	sub.	vegetable.
bhajipala	sub.	1. a general term for esculent vegetable 2. leafy vegetable.
bhat	sub.	boiled rice.
bhadrapəd	sub.	name of the sixth month (in order in the fortnightly division of the Hindu calendar month)
bhaṇḍo	sub.	a vessel.
bhaṇḍakunḍa	sub.	pots and vessels comprehensively.
bhand	v.	build, tie.
bhar	adv.	out-side.
bhar	adj.	other, outside (village etc.)
bhikṣa ~bhikṣa	sub.	alms.
bhiginne	adv.	soon.
bhit	sub.	wall.
bhilawo	sub.	marking nut.
bhilawena sero	sub.	garland of marking nut.

bhuk	sub.	hunger.
bhut	sub.	ghost.
bhun̄to	sub.	an ear (of corn)
bhejo	sub.	brain.
bhet̄	v.	to meet.
bhen̄di	sub.	lady finger.
bhok	v.	to stab.
bhop̄lo	sub.	a gourd, pumpkin.
bhoy	sub.	floor; ground.

m

məkko	sub.	maze.
meggi	sub.	bud.
megeranu phul	sub.	jesmine flower.
med̄gyo	sub.	monkey.
med̄glar	sub.	Tuesday.
mæcli	sub.	fish.
meja	sub.	fun, amusement.
med̄i-hud̄i	sub.	cleanliness, holiness.
men	sub.	mound.
ment̄pi	sub.	a wooden ornamental frame kept on the holy platform on which an idol is established.

mənd	adj.	dull, blunt.
mədet	sub.	help.
mədet kər	v.	to help.
mədem	adv.	in, inside.
mədəmettəm	adv.	in the middle; at the centre.
mənus	sub.	person.
mənn	sub.	mind.
mənne aw	v.	to like.
mən get	sub.	wrist.
məyl	sub.	mile.
mər	v.	die.
məreg	sub.	'pudina', məreg.
məren	sub.	death.
mərati	sub.	Marathi.
məryado	sub.	respect.
məlo	sub.	hare.
məsidi	sub.	mosque.
məsin	sub.	machine.
maki	sub.	a fly.
mag	sub.	the name of the eleventh Hindu lunar month.
maḡg	v.	to ask for.
mati	sub.	soil, earth.
maṇḍi	sub.	thigh.
maḍ	v.	to heal.

man	v.	to suit.
map	sub.	measurement.
map le	v.	to measure.
mam-i	sub.	mother-in-law.
mam-o	sub.	father-in-law.
maybap	sub.	the parents.
mar	v.	to hit, to kill.
mar-	adj.	my, mine.
margeser	sub.	name of the ninth Hindu lunar month.
marc	sub.	the month of March.
master	sub.	teacher.
minit	sub.	minute.
mit	sub.	salt.
mittu	adj.	sweet.
mirsingi	sub.	chilli.
mise	sub.	mustaches.
mil	v.	to meet, get, find.
milaw	v.	together, mix, earn.
muk-	adj.	dumb.
murgj	sub.	ant.
mutha (nēdi)	sub.	the name of the river (in Poona)
murkh	adj.	foolish.
murgj	sub.	hen.
urgo	sub.	cock.
mu:lo	sub.	corner.

musti	sub.	wrist.
mulo	sub.	raddish.
me	sub.	the month of May.
mej	v.	count.
men	sub.	wax.
mendki	sub.	frog.
mendo	sub.	lamb.
mendi	sub.	sheep.
metinu bhaji	sub.	the vegetable of the Foenu greek grass.
merbani	sub.	obligation.
mokel	v.	send off, release.
mogranu phul	sub.	jesmin flower.
motar	sub.	motar, car.
mod	sub.	cloud.
mondu	sub.	mouth, face.
mosem	sub.	harvest, season.
mosembi	sub.	orange.
myadar	sub.	basket-maker.
mhejgu	adj.	costly, expensive.
mhatu	sub.	head.
mhatanu toparo	sub.	skull.
mheno	sub.	mouth.

y

yedn	sub.	sacrifice.
ya	pr.	she.
yad	sub.	memory.
yad ker	v.	to remember.
yejnanci -yajnanci	sub.	cardamum.
yo	sub.	he.

r

rekki	sub.	feather, wing.
reget	sub.	blood.
redg	sub.	colour.
red	v.	weep, cry.
renti	sub.	a plough.
renti mar	v.	to plough.
rebbel	sub.	rubber.
res	sub.	juice.
res kad	v.	to squeeze.
resto	sub.	road, path.
rak	v.	to keep, to put.
rak	sub.	ashes.
rag	sub.	anger.

rajo	sub.	king.
rajgiro	sub.	
rajgiranu bhaji	sub.	kind of a leafy vegetable.
rajpen	sub.	kingship, royalty.
raju	sub.	kingdom.
raju ker	v.	to rule.
rand mund	sub.	widow.
ras	sub.	heap, harvest.
rupey	sub.	rupee.
ruppu	sub.	silver.
rubgund	sub.	muller for grinding.
relwe	sub.	railway.
relwenu heli	sub.	railway line.
resim	sub.	silk.
roj	sub.	daily.
roti	sub.	bread.
rhew	v.	to stay, remain.
ram ram ker	v.	to take leave of.

lekkhondo	sub.	iron.
leg	v.	to start.
leged	v.	arrange, keep.
legen	sub.	marriage.
ledged-	adj.	lame.
lede ker	v.	to fight.
ledwa	sub.	surname.
ley	adv.	much, many.
lewagg	sub.	clove.
lewar	sub.	blacksmith.
leson	sub.	garlic.
lak	nu.	lac.
lakdu	sub.	stick.
lakdi	sub.	a (small) cane.
lag	v.	to suit, to set in.
laten	sub.	lantern.
landgu	sub.	wolf.
lapsi	sub.	a dilute preparation of milk.
lambu	adj.	long.
lambu	sub.	length.
lal	adj.	red.
lal bhaji	sub.	a kind of red leafy vegetable, red rajgira.
law	v.	bring.

lik	v.	write.
liken aw	v.	bring.
li-ja	v.	carry.
lid	v.	to lie (on sides).
limbu	sub.	lemon.
lugdu	v.	saree.
le	v.	to take.
lekru	sub.	children.
lekruba!	sub.	children.
lok	sub.	people.
lomb	v.	to suspend, hang.

W

wekked	sub.	medicine.
^{w.} _k wejju	adj.	heavy.
wett	adv.	in all, totally.
wedo	sub.	a cake made of pulse.
wedna icana	sub.	bag and baggage.
wenki	sub.	pestle.
wenti	sub.	camel.
weder	v.	cry, shout.
wey	sub.	age.
weyri	sub.	enemy.

waysak	sub.	name of the second month (in order in the fort-nightly division of the Hindu lunar month.
waywet	sub.	usage.
wer wertī	adv.	afterwards.
wer	p.p.	on, upon.
weres	sub.	year.
wellu	adv.	wet.
westad	sub.	(idio) shrewd. (lit. teacher of wrestling.)
wak	v.	to bend.
wagno	sub.	waggon.
wadgi	sub.	bringal
wac	v.	read, save.
wacad	v.	save.
waj	v.	ring.
wat	sub.	way.
wat dek	v.	to wait.
watano	sub.	pea.
wado	sub.	compound.
wat	sub.	speech.
wad	v.	grow.
waro	sub.	the wind.
wa	adv.	
wa re wa	adv.	
was	sub.	smell.

was le	v.	to smell.
wasta	adv.	0 clock.
walko	sub.	cucumber.
wis .is	nu.	twenty.
witthelsa	sub.	a proper name.
wyapari	sub.	merchant.
wheles	sub.	dirt.
wheles	adj.	dirty.
whewdi	sub.	daughter in law.
whoy .hoy	ptl.	yes.

s

śakti	sub.	strength.
śaktiwan	adj.	strong.
śeniwar	sub.	Saturday.
śobdo	sub.	word.
śaka	sub.	meat.
śaro	sub.	city.
śan	adj.	wise.
śanpen	sub.	wisdom.
śat	sub.	honey.
śart	adj.	quiet, calm.

śik	v.	learn.
śikad	v.	teach, instruct.
śik	adj.	ill.
śikṣa ~ śikṣa	sub.	punishment.
śikar	sub.	hunting.
śikar ker	v.	to hunt.
śikar khel	v.	to hunt.
śiw	v.	to sew.
śiwi	sub.	needle.
śimpi	sub.	tailor.
śur	adj.	brave.
śeṅgo	sub.	nut, a pod, the capsule of legumes.
śreṣṭ ~ śreṣṭ	adj.	superior.

ॐ

ṣeṭkon ~ ṣeṭkon	sub.	hexagon.
ṣeṇmukh ~ ṣeṇmukh	sub.	name of a God (son of Shiva)
ṣeṣti ~ ṣeṣti	sub.	sixth day in the fortnight of the Hindu lunar month.

səkal	sub.	tomorrow.
səggo	sub.	relative.
səḡgat	adv.	with.
səḡgat	sub.	company.
səḡguro	sub.	bajari.
set	v.	throw.
seti	p.p.	for the sake of.
sədku	adj.	rotten.
setrenji	sub.	carpet.
setter	nu.	seventy.
setra	nu.	seventeen.
sədda	adv.	always.
sənn	sub.	festival.
səpey	adj.	smooth.
səpat	adv; adj.	flat.
səpp	adj.	insipid.
səpp	sub.	insipidness.
september	sub.	the month of September.
septmi	sub.	name of the seventh day in order in the fortnightly division of the Hindu lunar month.
səpno	sub.	dream.
səpno dek	v.	to dream.
səbkar	sub.	soap.

səbb	adj.	all.
səbbəsginu bhaji	sub.	name of a kind of a leafy vegetable.
səmaj	sub.	community, society.
səmadan	sub.	peace of mind, patience.
səmuḍr	sub.	sea.
səmuḍranu dəṇḍo	sub.	sea-shore.
səmjut	sub.	understanding.
səmbər	adv.	infront of, opposite.
səmbal	sub.	defence.
səmbal le	v.	to defend, safeguard.
səyny	sub.	army.
səypak	sub.	cooking.
səypak kər	v.	to cook.
səypaki	sub.	a cook.
sərek	v.	to move.
səro	sub.	string, garland.
sərkəs	sub.	circus.
sərkər	sub.	the government.
səw	nu.	hundred.
səwkni	sub.	cowife.
səwlu	adj.	salty.
səstu	adj.	cheap.
səker	sub.	sugar.
səjj	sub.	evening.
səti	nu.	sixty.

sat	nu.	seven.
sadu	sub.	monk.
sadda	adv.	seventimes.
sap	sub.	serpent.
saman	sub.	provisions, things, luggage.
saykel	sub.	cycle.
sar	sub.	curry.
sal	sub.	row.
sawkar	sub.	richman, money-lender.
sawji	sub.	sister's husband.
sal	sub.	school.
sal-i	sub.	sister-in-law.
sal-o	sub.	brother-in-law.
signal	sub.	signal.
siḡg	sub.	horn.
siṭi	sub.	whistle.
siṭi wəjad	v.	blow a whistle.
sitaphəl	sub.	the custard apple.
sidu	adj.	straight.
sidu	adv.	straight way.
sidu kər	v.	to stretch straight.
sinema	sub.	cinema.
simit	sub.	cement.
simpi	sub.	tailor.
siw	sub.	lion.
sukku	adj.	dry.

sukrar	sub.	Friday.
sutti	sub.	holiday.
sut	sub.	yarn.
sutar	sub.	carpenter.
supari	sub.	betelnut (cut into pieces).
sumar	adj.	bad.
su:rew	v.	sleep.
suru ker	v.	to begin, start.
surjo	sub.	the Sun.
sebu	sub.	apple.
ser	sub.	seer (weight).
sonar	sub.	goldsmith.
sonu	sub.	gold.
somar	sub.	Monday.
solapur	sub.	name of a city.
sola	nu.	sixteen.
srawen	sub.	name of the fifth Hindu lunar month.
swacch	adj.	clean.
sweta	adj.	own.
swas	sub.	smell.
swas le	v.	to smell.
stul	sub.	stool.
sto	sub.	stove.

hədög	sub.	ship.
həḍku	sub.	bone.
hənṇ	sub.	fruit.
hejam	sub.	barber.
hejar	nu.	thousand.
hetti	sub.	elephant.
hettinu dat	sub.	tusk.
hetti hənṇ	sub.	a big fruit.
hemi	pr.	we.
hemar-	adj.	our.
hemesa	adv.	always, often.
herbero	sub.	red gram.
herbernu bhaji	sub.	leafy vegetable of the red gram.
hal	v.	move.
helaw	v.	shake.
hew	pr.	I.
hewa	sub.	air, weather.
hews	sub.	interest.
hēws-peḳsi	sub.	swan.
hes	v.	to smile, laugh.
hesad	v.	cause to laugh, create laughter.
helid	sub.	turmeric (root).
heḷku	adj.	light.

helu ~hellu	adv.	slowly.
hel̥do	sub.	yellow or chebulic Myrobalan (country gates).
hat	sub.	hand.
hatnu tel̥wo	sub.	palm of the hand.
has	sub.	smile.
halcal	sub.	movement.
himbed̥	sub.	heel.
hiyalis	v.	to ridicule, hate.
hir̥wu	adj.	green.
hirwu mirsij̥ge	sub.	green chilli.
hū	ptl.	yes, alright.
hucc-	adj.	mad.
huccpen	sub.	madness.
hu-terbi	conj.	but, nevertheless.
huber	v.	stand.
hubb	sub.	eyebrow.
hubrad	v.	to stop.
huli	sub.	tiger.
hūsar	adj.	intelligent, clever.
hej̥fi	sub.	step.
henbal	sub.	female child.
hebbotku	sub.	thumb.
her	sub.	well.
hēw	adv.	thus, like this.

ho	v.	1.to be. 2.to become.
hot -ot	sub.	lip.
honu	sub.	becoming.
honu es	v.	to want, need.
hon o gyo	sub.	lion.
hosdi	sub.	jaw.
hya	adv.	here.
hweles	adj.	dirty.
hweles	sub.	dirt.

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